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THE HISTORY OF THE
CITY OF LONDON

BY
JOHN STOW

THE SECOND EDITION
REVISED BY
JOHN STOW

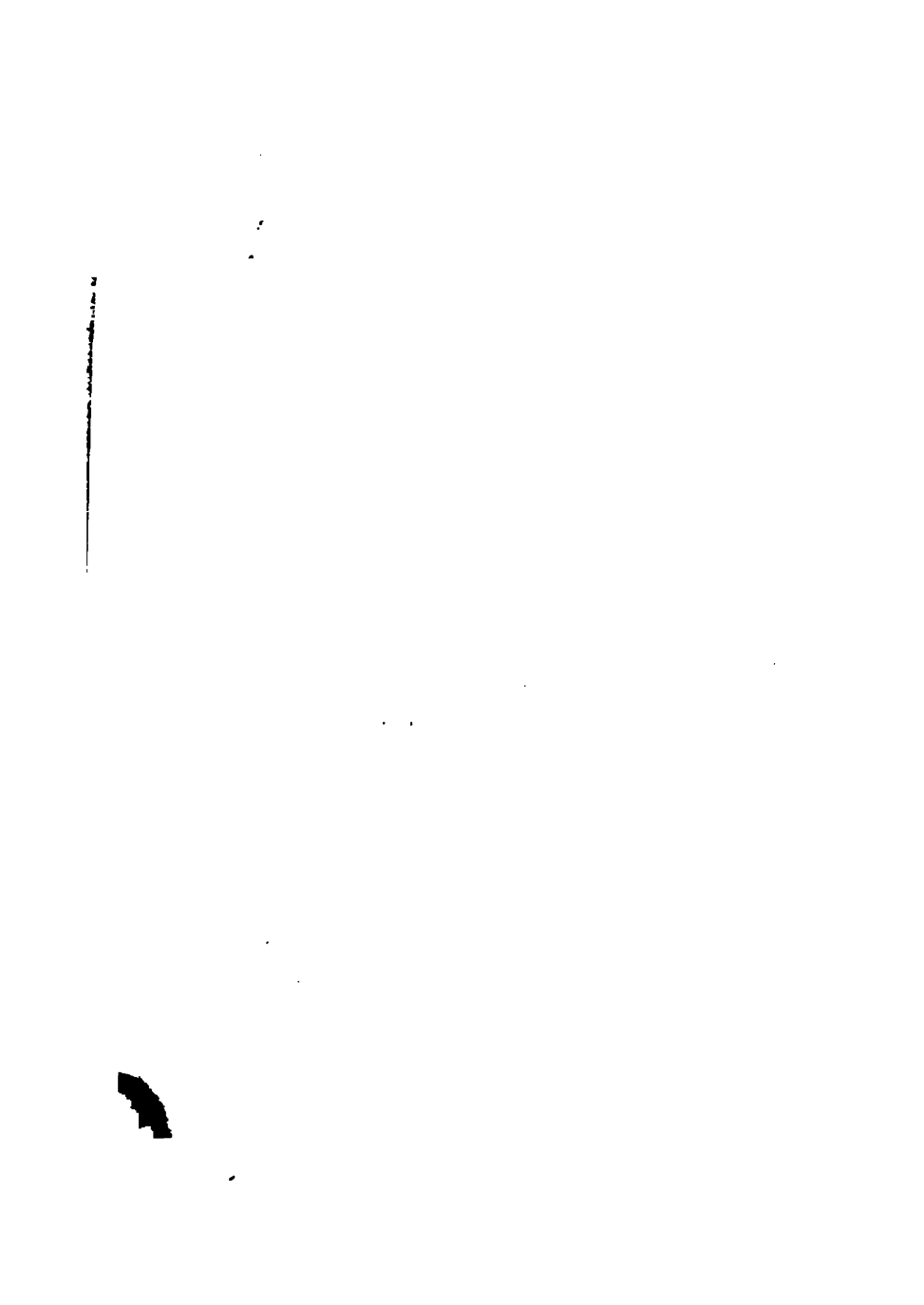
IN TWO VOLUMES.
THE FIRST VOLUME
CONTAINING THE HISTORY OF THE
CITY OF LONDON

READ. PR. SER.

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Clarendon Press Series

SOPHOCLES

IN SINGLE PLAYS

FOR THE USE OF SCHOOLS

EDITED

WITH INTRODUCTION AND ENGLISH NOTES

BY

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OEDIPUS COLONEUS



Oxford

AT THE CLARENDON PRESS

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THE present edition of Sophocles is intended for the use of boys in the upper forms of schools. It is founded upon the larger edition in course of publication by the Clarendon Press. The text is the same, with very few exceptions, but the notes have been changed and recast to suit the needs of younger readers, for whom the simple and compendious explanation of the meaning must mainly be kept in view. Discussions on the text and observations on metre have been omitted as unnecessary, though in some instances attention is drawn to probable corruption of the reading as a source of difficulty. In order to obtain the dogmatic certainty necessary in teaching boys, a decisive explanation has been given of some passages which the Editors are far from considering to be beyond question, and the most prominent construction has been singled out when the full interpretation would acknowledge more than one. In the Introductions, and occasionally in the Notes, attention has been drawn to the art of Sophocles, in the hope that an interest may be awakened in this subject. Such observations are also necessary to a complete understanding of the author, for the

difficulties of Sophocles are not merely owing to the subtle delicacy of his language: it is often hard to breathe the fine air in which his genius lives, and appreciate in all its depth and nobleness a species of art at once so pathetic and intellectual.

The plays will be published regularly at short intervals.

Oct. 1, 1873.

ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΥΣ.

ΑΝΤΙΓΟΝΗ.

ΞΕΝΟΣ.

ΧΟΡΟΣ Ἀττικῶν
γερότων.

ΙΣΜΗΝΗ.

ΘΗΣΕΥΣ.

ΚΡΕΩΝ.

ΠΟΛΥΝΕΙΚΗΣ.

ΑΙΓΕΛΟΣ.

ΟΙΔΙΠΟΥΣ.

ΤΕΚΝΟΝ τυφλοῦ γέροντος Ἀντιγόνη, τίνας
 χώρους ἀφίγμεθ, ἢ τίνων ἀνδρῶν πόλιν ;
 τίς τὸν πλανήτην Οἰδίπουν καθ' ἡμέραν
 τὴν νῦν σπανιστοῖς δέξεται δωρήμασιν
 σμικρὸν μὲν ἐξαιτοῦντα, τοῦ μικροῦ δ' ἔτι
 μείον φέροντα, καὶ τόδ' ἐξαρκοῦν ἐμοί.
 στέργειν γὰρ αἱ πάθαι με χῶ χρόνος ξυνὼν
 μακρὸς διδάσκει καὶ τὸ γενναῖον τρίτον.
 ἀλλ', ὦ τέκνον, θάκησιν εἴ τινα βλέπεις,
 ἢ πρὸς βεβήλοις ἢ πρὸς ἀλσεσιν θεῶν,
 στήσόν με κἀξίδρυσσον, ὥς πυθοίμεθα
 ὅπου ποτ' ἐσμέν. μανθάνειν γὰρ ἤκομεν
 ξένοι πρὸς ἀστῶν, ἃν δ' ἀκούσωμεν τελεῖν.

5

10

ΑΝΤΙΓΟΝΗ.

πάτερ ταλαίπωρ Οἰδίπους, πύργοι μὲν οἱ
 πόλιν στέγουσιν, ὥς ἀπ' ὀμμάτων, πρόσω·
 χῶρος δ' ὅδ' ἱρός, ὥς ἀπεικάσαι, βρύων
 δάφνης, ἐλαίας, ἀμπέλων· πυκνόπτεροι δ'
 εἴσω κατ' αὐτὸν εὐστομοῦσ' ἀηδόνες.
 οὐδ' κῶλα κάμψον τοῦδ' ἐπ' ἀξέστου πέτρου·
 μακρὰν γὰρ ὥς γέροντι προὔσταλῃς ὁδόν.

15

20

- ΟΙ. κάθιζέ νῦν με καὶ φύλασσε τὸν τυφλόν·
 ΑΝ. χρόνου μὲν οὐνεκ' οὐ μαθεῖν με δεῖ τόδε.
 ΟΙ. ἔχεις διδάξαι δὴ μ' ὅποι καθέσταμεν ;
 ΑΝ. τὰς γοῦν Ἀθήνας οἶδα, τὸν δὲ χῶρον οὐ.
 ΟΙ. πᾶς γάρ τις ἤδα τοῦτό γ' ἡμῖν ἐμπόρων.
 ΑΝ. ἀλλ' ὅστις ὁ τύπος ἢ μάθω μολοῦσά ποι ;

25

- ΟΙ. ναι, τέκνον, ἔπερ ἐστὶ γ' ἐξοικήσιμος.
 ΑΝ. ἀλλ' ἐστὶ μὴν οἰκητός. οἶομαι δὲ δεῖν
 οὐδέν· πέλας γὰρ ἄνδρα τόνδε νῶν ὀρῶ.
 ΟΙ. ἦ δεῦρο προσστείχοντα ἀξορμώμενον ; 30
 ΑΝ. καὶ δὴ μὲν οὖν παρόντα· χῶ τι σοι λέγειν
 εὐκαιρόν ἐστιν, ἔννεφ', ὥς ἀνὴρ ὀδε.
 ΟΙ. ὦ ξείν', ἀκούων τῆσδε τῆς ὑπὲρ τ' ἐμοῦ
 αὐτῆς θ' ὁρώσης οὐνεχ' ἤμιν αἴσιος
 σκοπὸς προσήκεις ἴτων ἀδηλούμεν φράσαι, 35

ΞΕΝΟΣ.

- πρὶν νυν τὰ πλείων ἱστορεῖν, ἐκ τῆσδ' ἔδρας
 ἔξελθ'· ἔχεις γὰρ χώρον οὐχ ἄγνόν πατεῖν.
 ΟΙ. τίς δ' ἔσθ' ὁ χώρος ; τοῦ θεῶν νομίζεται ;
 ΞΕ. ἄθικτος οὐδ' οἰκητός. αἱ γὰρ ἔμφοβοι
 θεαὶ σφ' ἔχουσι, Γῆς τε καὶ Σκότου κόρα, 40
 ΟΙ. τίνων τὸ σεμνὸν ὄνομ' ἂν εὐχαιρῆν κλύων ;
 ΞΕ. τὰς πάνθ' ὁρώσας Εὐμείνιδας δ' γ' ἐνθάδ' ὧν
 εἴποι λεώς νιν· ἄλλα δ' ἀλλαχού καλά.
 ΟΙ. ἀλλ' ἴλεφ' μὲν τὸν ἱκέτην δεξαίετο,
 ὥστ' οὐχ ἔδρας γῆς τῆσδ' ἂν ἐξέλθοιμ' ἔτι. 45
 ΞΕ. τί δ' ἐστὶ τοῦτο ; ΟΙ. ξυμφορᾶς ξύνθημ' ἐμῆς.
 ΞΕ. ἀλλ' οὐδὲ μέντοι τοῦξανιστάναί πόλεως
 δίχ' ἐστὶ θάρσος, πρὶν γ' ἂν ἐνδείξω τί δρῶ.
 ΟΙ. πρὸς νυν θεῶν, ὦ ξεῖνε, μή μ' ἀτιμάσης,
 τοιοῦνδ' ἀλήτην, ὃν σε προστρέπω φράσαι. 50
 ΞΕ. σήμαινε, κοῦκ ἄτιμος ἔκ γ' ἐμοῦ φανεί.
 ΟΙ. τίς [δ'] ἔσθ' ὁ χώρος δητ' ἐν ᾧ βεβήκαμεν ;
 ΞΕ. ὅσ' οἶδα καὶ γὰρ πάντ' ἐπιστήσῃ κλύων.
 χώρος μὲν ἱρὸς πᾶς ὁδ' ἔστ'· ἔχει δέ νιν
 σεμνὸς Ποσειδῶν· ἐν δ' ὁ πυρφόρος θεὸς
 Τιτὰν Προμηθεύς· ὃν δ' ἐπιστήβεις τόπον
 χθονὸς καλεῖται τῆσδε χαλκόπους ὁδός,
 ἔρεισμ' Ἀθηνῶν· οἱ δὲ πλησίοι γύαι
 τόνδ' ἱππότην Καλωνὸν εὐχονται σφίσιν

ἀρχηγὸν εἶναι, καὶ φέρουσι τοῦνομα
 τὸ τοῦδε κοινὸν πάντες ὠνομασμένοι.
 τοιαῦτά σοι ταῦτ' ἐστίν, ὦ ξέν', οὐ λόγοις
 τιμώμεν', ἀλλὰ τῇ ξυνουσίᾳ πλέον.

- ΟΙ. ἦ γάρ τινες ναίουσι τούσδε τοὺς τύπους ;
 ΞΕ. καὶ κάρτα, τοῦδε τοῦ θεοῦ γ' ἐπώνυμοι. 60
 ΟΙ. ἀρχεῖ τις αὐτῶν, ἢ πὶ τῷ πλήθει λόγος ;
 ΞΕ. ἐκ τοῦ κατ' ἅστυ βασιλέως τάδ' ἄρχεται.
 ΟΙ. οὗτος δὲ τίς λόγῳ τε καὶ σθένει κρατεῖ ;
 ΞΕ. Θησεὺς καλεῖται, τοῦ πρὶν Αἰγέως τόκος.
 ΟΙ. ἄρ' οὖν τις αὐτῷ πομπὸς ἐξ ὕμῶν μόλοι ; 65
 ΞΕ. ὥς πρὸς τί, λέξων ἢ καταρτίσων, μόλοι ;
 ΟΙ. ὥς ἂν προσαρκῶν μικρὰ κερδάνῃ μέγα.
 ΞΕ. καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις ;
 ΟΙ. ὅσ' ἂν λέγωμεν πάνθ' ὀρώντα λέξομεν.
 ΞΕ. οἷσθ', ὦ ξέν', ὥς νῦν μὴ σφαλῆς ; ἐπείπερ εἰ 75
 γενναῖος, ὥς ἰδόντι, πλὴν τοῦ δαίμονος,
 αὐτοῦ μέν', οὐπερ κάφάνης, ἕως ἐγὼ
 τοῖσδ' ἐνθάδ' αὐτοῦ μὴ κατ' ἅστυ δημόταις
 λέξω τάδ' ἐλθών. αἶδε γὰρ κρινούσῃ σοι
 ἢ χρὴ σε μίμνειν, ἢ πορεύεσθαι πάλιν. 80
 ΟΙ. ὦ τέκνον, ἢ βέβηκεν ἡμῖν ὁ ξένος ;
 ΑΝ. βέβηκεν, ὥστε πᾶν ἐν ἡσυχῳ, πάτερ,
 ἔξεστι φωνεῖν, ὥς ἐμοῦ μόνης πέλας.
 ΟΙ. ὦ πότνιαι δεινῶπες, εὔτε νῦν ἔδρας
 πρώτων ἐφ' ὕμῶν τῆσδε γῆς ἔκαμψ' ἐγώ,
 φοίβῳ τε κάμοι μὴ γένησθ' ἀγνώμονες, 85
 ὅς μοι, τὰ πόλλ' ἐκεῖν' ὅτ' ἐξέχρη κυκά,
 ταύτην ἔλεξε παῦλαν ἐν χρόνῳ μακρῷ,
 ἐλθόντι χώραν τερμίαν, ὅπου θεῶν
 σεμνῶν ἔδραν λάβοιμι καὶ ξενόστασιν,
 ἐνταῦθα κάμψειν τὸν ταλαίπωρον βίον,
 κέρδη μὲν οἰκήσαντα τοῖς δεδεγμένοις,
 ἅπτην δὲ τοῖς πέμψασιν, οἳ μ' ἀπήλασαν

- σημεῖα δ' ἤξειν τῶνδ' ἐμοὶ παρηγγύα,
 ἢ σεισμόν, ἢ βροντὴν τιν', ἢ Διὸς σέλας. 95
 ἔγνωκα μὲν νυν ὥς με τήνδε τὴν ὁδὸν
 οὐκ ἔσθ' ὅπως οὐ πιστὸν ἐξ ὑμῶν πτερὸν
 ἐξήγαγ' εἰς τὸδ' ἄλσος. οὐ γὰρ ἂν ποτε
 πρῶταισιν ὑμῖν ἀντέκυρσ' ὁδοιπορῶν,
 νήφων ἀοίνοις, καπλὶ σεμνὸν ἐξόμεν 100
 βάθρον τὸδ' ἀσκέπαρνον. ἀλλὰ μοι, θεαί,
 βίου κατ' ὁμφὰς τὰς Ἀπόλλωνος δότε
 πέρασιν ἤδη καὶ καταστροφὴν τινα,
 εἰ μὴ δοκῶ τι μειόνως ἔχειν ἀεὶ
 μόχθοις λατρεύων τοῖς ὑπερτάτοις βροτῶν. 105
 ἴτ', ὦ γλυκεῖαι παῖδες ἀρχαίου Σκότου,
 ἴτ', ὦ μεγίστης Παλλάδος καλούμεναι
 πασῶν Ἀθῆναι τιμωτάτῃ πόλιν,
 οἰκτεῖρατ' ἀνδρὸς Οἰδίπου τὸδ' ἄθλιον
 εἰδῶλον· οὐ γὰρ δὴ τό γ' ἀρχαῖον δέμας. 110
- ΑΝ. σίγα. πδρεύονται γὰρ οἷδε δὴ τινες
 χρόνῳ παλαιοί, σῆς ἔδρας ἐπίσκοποι.
- ΟΙ. σιγήσομαί τε καὶ σύ μ' ἐξ ὁδοῦ πόδα
 κρύψον κατ' ἄλσος, τῶνδ' ἕως ἂν ἐκμάθω
 τίνας λόγους ἐροῦσιν. ἐν γὰρ τῷ μαθεῖν 115
 ἔνεστιν ἠυλάβεια τῶν ποιουμένων.
- ΧΟΡΟΣ.
- στρ. ὄρα. τίς ἄρ' ἦν; ποῦ ναίει;
 ποῦ κυρεῖ ἐκτόπιος συθεὶς ὁ πάντων 117
 ὁ πάντων ἀκορέστατος;
 προσπεύθου, λεῦσσε νιν,
 προσδέρκου πανταχῇ.
 πλανάτας πλανάτας τις ὁ πρέσβυς, οὐδ' 120
 ἔγχωρος· προῖέβα γὰρ οὐκ
 ἂν ποτ' ἀστιβέες ἄλσος ἐς
 τᾶνδ' ἀμαιμακετῶν κορᾶν,
 ἄς τρέμομεν λέγειν,
 125

- καὶ παραμειβόμεσθ' ἀδέρκτως, 130
 ἀφώνως, ἀλόγως τὸ τᾶς
 εὐφήμου στόμα φροντίδος
 ἰέντες· τὰ δὲ νῦν τιν' ἤκειν
 λόγος οὐδὲν ἄζονθ',
 ὃν ἐγὼ λεύσσω περὶ πᾶν οὐπω 135
 δύναμαι τέμενος
 γνῶναι ποῦ μοι ποτε ναίει.
- ΟΙ. ὃδ' ἐκείνος ἐγὼ· φωνῇ γὰρ ὀρώ,
 τὸ φατιζόμενον.
- ΧΟ. ἰὼ ἰώ, 140
 δεινὸς μὲν ὄραν, δεινὸς δὲ κλύειν.
- ΟΙ. μή μ', ἱκετεύω, προσίδητ' ἄνομον.
- ΧΟ. Ζεῦ ἀλεξήτορ, τίς ποθ' ὁ πρέσβυς ;
- ΟΙ. οὐ πάνυ μοίρας εὐδαιμονίσαι
 πρώτης, ὃ τῆσδ' ἔφοροι χάρας. 145
 δηλῶ δ'· οὐ γὰρ ἂν ὦδ' ἀλλοτρίοις
 ὄμμασιν εἶπον
 κατὰ μικροῖς μέγας ὥρμουν.
- ΧΟ. ἀντ. ἔξ, ἀλαῶν ὀμμάτων 149
 ἴδρα καὶ ἦσθα φυτάλμος, δυσαιών ;
 μακραίων τέ * γ' ἐπεικᾶσαι. 152
 ἀλλ' οὐ μὰν ἐν γ' ἐμοὶ
 προσθήσεις τάσδ' ἀράς.
 περᾶς γὰρ
 περᾶς· ἀλλ' ἵνα τῷδ' ἐν ἀ- 155
 φθέγκτῳ μὴ προπέσης νάπει
 ποιᾶντι, κάθυδρος οὐ
 κρατήρ μειλιχίων ποτῶν
 ῥεύματι συντρέχει, 160
 τῶν, ξένε πάμμορ', εὖ φύλαξαι·
 μετάσταθ', ἀπόβαθι. πολ-
 λὰ κέλευθος ἐρατεύει·
 κλύεις, ὃ πολύμοχθ' ἀλᾶτα ; 166

- λόγον εἴ τι ν' ἔχεις
 πρὸς ἐμὴν λίσσαν, ἀβάτων ἀποβάς,
 ἵνα πᾶσι νόμος,
 φῶναι· πρόσθεν δ' ἀπερύκου.
- ΟΙ. θύγατερ, ποῖ τις φροντίδος ἔλθοι; 170
 ΑΝ. ὦ πάτερ, ἀστοῖς ἴσα χρή μελετᾶν,
 εἰκοντας ἂ δεῖ κοῦκ ἄκοντας.
- ΟΙ. πρόσθιγέ νῦν μου. ΑΝ. ψαύω καὶ δῆ.
- ΟΙ. ὦ ξένοι, μὴ δητ' ἀδικηθῶ 174
 σοὶ πιστεύσας καὶ μεταναστάς.
- ΧΟ. οὐ τοι μήποτε σ' ἐκ τῶνδ' ἐδράνων,
 ὦ γέρον, ἄκοντά τις ἄξει.
- ΟΙ. στρ. ἔτ' οὖν; [ἔτι προβῶ;] ΧΟ. ἐπίβαινε πόρσω. 178
 ΟΙ. ἔτι; ΧΟ. προβίβαζε, κούρα, 180
 πρόσω· σὺ γὰρ αἰεῖς.
- ΑΝ. ἔπεο μάν, ἔπε' ὧδ' ἀμαυρῶ
 κῶλον, πάτερ, ᾧ σ' ἄγω. * *
 τόλμα ξείνος ἐπὶ ξείνης,
 ὦ τλαῖμον, ὃ τι καὶ πόλις 185
 τέτροφεν ἄφιλον ἀποστρυγεῖν
 καὶ τὸ φίλον σέβεσθαι.
- ΟΙ. ἄγε νῦν σύ με, παῖ,
 ἵν' ἂν εὐσεβίας ἐπιβαίνοντες
 τὸ μὲν εἵπομεν, τὸ δ' ἀκούσαιμεν, 190
 καὶ μὴ χρεῖα πολεμῶμεν.
- ΧΟ. αὐτοῦ· μηκέτι τοῦδ' ἀντιπέτρου
 βήματος ἕξω πόδα κλίνης.
- ΟΙ. ἀντ. οὕτως; ΧΟ. ἅλις, ὥς ἀκούεις.
- ΟΙ. ἦ' σθῶ; ΧΟ. λέχριός γ' ἐπ' ἄκρου 195
 λᾶος βραχὺς ὀκλάσας.
- ΑΝ. πάτερ, ἐμὸν τόδ'· ἐν ἡσυχίᾳ
 βάσει βάσιν ἄρμοσαι,
- ΟΙ. ἰὼ μοί μοι.
- ΑΝ. γεραυδὶν ἐς χέρα σῶμα σὸν 200

προκλίνας φίλιαν ἐμάν.

ΟΙ. ὦμοι δύσφρονος ἄτας.

ΧΟ. ὦ τλάμων, ὅτε νῦν χαλῆς,
αὔδασον, τίς ἔφυς βροτῶν;
τίς ὦν πολύπονος ἄγει; τίν' ἄν
σοῦ πατρίδ' ἐκπυθοίμην; 205

ΟΙ. ὦ ξένοι,
ἀπόπτολις· ἀλλὰ μή,

ΧΟ. τί τόδ' ἀπεννέπεις, γέρον;

ΟΙ. μὴ μὴ μὴ μ' ἀνέρῃ τίς εἴμῃ,
μηδ' ἐξετάσῃς πέρα ματεύων. 210

ΧΟ. τί τόδε; ΟΙ. δεινά φύσις. ΧΟ. αἶδα.

ΟΙ. τέκνον, ὦμοι, τί γεγώνω;

ΧΟ. τίνος εἶ σπέρματος, ὦ ξένε, φώνει, πατρόθεν; 215

ΟΙ. ὦμοι ἐγώ, τί πάθω, τέκνον ἐμόν;

ΑΝ. λέγ', ἐπείπερ ἐπ' ἔσχατα βαίνεις.

ΟΙ. ἀλλ' ἐρῶ· οὐ γὰρ ἔχω κατακρυφάν.

ΧΟ. μακρὰ μέλλεις, ἀλλὰ τάχυνε.

ΟΙ. Λαίου ἴστε τιν' ἀπόγονον; ΧΟ. ἰοῦ ἰοῦ. 220

ΟΙ. τό τε Λαβδακιδᾶν γένος; ΧΟ. ὦ Ζεῦ.

ΟΙ. ἄθλιον Οἰδιπόδαν; ΧΟ. σὺ γὰρ ὄδ' εἶ;

ΟΙ. δέος ἴσχετε μηδὲν ὄσ' αὐδῶ.

ΧΟ. ὦ ὦ ὦ. ΟΙ. δύσμορος. ΧΟ. ὦ ὦ.

ΟΙ. θύγατερ, τί ποτ' αὐτίκα κύρσει; 225

ΧΟ. ἔξω πόρσω βαίνετε χώρας.

ΟΙ. ἀ δ' ὑπέσχεο ποῖ καταθήσεις;

ΧΟ. οὐδενὶ μοιριδία τίσις ἔρχεται
ὦν προπάθῃ τὸ τίνειν· ἀπάτα δ' ἀπά-
ταις ἐτέραις ἐτέρα παραβαλλομέ-
να πόνον, οὐ χάριν, ἀντιδίδωσιν ἔ-
χειν. σὺ δὲ τῶνδ' ἐδράνων πάλιν ἔκτοπος
αὐθις ἄφορμος ἐμᾶς χθονὸς ἔκθορε,
μή τι πέρα χρέος 235
ἐμᾶ πόλει προσάψῃς.

ΑΝ. ὦ ξένοι

αἰδόφρονες, ἀλλ' ἐπεὶ
 γεραὸν [ἄλαον] πατέρα τόνδ' ἐμὸν
 οὐκ ἀνέτλατ' ἔργων
 ἀκόντων αἰόντες αὐδάν, 240
 ἀλλ' ἐμὲ τὰν μελέαν, ἱκετεύομεν, ὦ ξένοι, οἰκτεῖραθ', ἃ
 πατὴρς ὑπὲρ τοῦμοῦ μόνου ἄντομαι,
 ἄντομαι οὐκ ἄλαοῖς προσορωμένα
 ὄμμα σὸν ὄμμασιν, ὥς τις ἀφ' αἵματος 245
 ὑμέτερου προφανείσα, τὸν ἄθλιον
 αἰδοῦς κῦρσαι· ἐν ὑμῖν γὰρ ὡς θεῶ
 κείμεθα τλάμονες· ἀλλ' ἴτε, νεύσατε τὰν ἀδόκητον χάριν
 πρὸς σ' ὃ τι σοι φίλον ἐκ σέθεν ἄντομαι, 250
 ἢ τέκνον, ἢ [λέχος], ἢ χρέος, ἢ θεός.
 οὐ γὰρ ἴδοις ἄν ἀναθρῶν βροτῶν,
 ὅστις ἄν, εἰ θεὸς ἄγοι,
 ἐκφυγεῖν δύναίτο.

ΧΟ. ἀλλ' ἴσθι, τέκνον Οἰδίπου, σέ τ' ἐξ ἴσου
 οἰκτείρομεν καὶ τόνδε συμφορᾶς χάριν 255
 τὰ δ' ἐκ θεῶν τρέμοντες οὐ σθένοιμεν ἄν
 φωνεῖν πέρα τῶν πρὸς σέ νῦν εἰρημένων.

ΟΙ. τί δῆτα δόξης, ἢ τί κληδόνος καλῆς
 μάτην βεούσης ὠφέλημα γίγνεται,
 εἰ τὰς γ' Ἀθήνας φασὶ θεοσεβειστάτας 260
 εἶναι, μόνας δὲ τὸν κακούμενον ξένον
 σώζειν οἷας τε καὶ μόνας ἀρκεῖν ἔχειν;
 κάμοιγε ποῦ ταῦτ' ἐστίν, οἷτινες βάθρων
 ἐκ τῶνδ' ἐξάραντες εἰτ' ἐλαύνετε,
 ὄνομα μόνον δείσαντες; οὐ γὰρ δὴ τό γε 265
 σῶμ' οὐδὲ τᾶργα τᾶμ'. ἐπεὶ τὰ γ' ἔργα μου
 πεπονθότ' ἐστὶ μᾶλλον ἢ δεδρακότα,
 εἴ σοι τὰ μητρὸς καὶ πατὴρς χρεῖη λέγειν,
 ὦν οὔνεκ' ἐκφοβεῖ με. τοῦτ' ἐγὼ καλῶς
 ἔξοιδα. καίτοι πῶς ἐγὼ κακὸς φύσιν, 270

- ὅστις παθὼν μὲν ἀντέδρων, ὥστ' εἰ φρονῶν
 ἔπρασσον, οὐδ' ἂν ᾧδ' ἐγιγνόμεν κακός ;
 νῦν δ' οὐδὲν εἰδὼς ἰκόμην ὧν ἰκόμην,
 ὑφ' ὧν δ' ἔπασχον, εἰδότες ἀπωλλύμην.
 ἀνθ' ὧν ἰκνοῦμαι πρὸς θεῶν ὑμᾶς, ξένοι, 275
 ὥσπερ με κἀνεστήσαθ', ὦδε σώσατε,
 καὶ μὴ θεοὺς τιμῶντες εἶτα τοὺς θεοὺς
 μοίραις ποιείσθε μηδαμῶς· ἡγείσθε δὲ
 βλέπειν μὲν αὐτοὺς πρὸς τὸν εὖσεβῆ βροτῶν,
 βλέπειν δὲ πρὸς τοὺς δυσσεβεῖς, φυγὴν δέ του 280
 μήπω γενέσθαι φωτὸς ἀνοσίου βροτῶν.
 ξὺν οἷς σὺ μὴ κάλυπτε τὰς εὐδαίμονας
 ἔργοις Ἀθήνας ἀνοσίοις ὑπηρετῶν.
 ἀλλ' ὥσπερ ἔλαβες τὸν ἱκέτην ἐχέγγυον,
 ῥίου με κἀκφύλασσε· μηδέ μου κἀρα 285
 τὸ δυσπρόσοπτον εἰσορῶν ἀτιμάσης.
 ἦκω γὰρ ἱερὸς εὖσεβῆς τε καὶ φέρων
 ὄνησιν ἀστοῖς τοῖσδ'· ὅταν δ' ὁ κύριος
 παρῇ τις, ὑμῶν ὅστις ἐστὶν ἡγεμῶν,
 τότε εἰσακούων πάντ' ἐπιστήσει· τὰ δὲ 290
 μεταξὺ τούτου μηδαμῶς γίγνου κακός.
- ΧΟ. ταρβεῖν μὲν, ὦ γεραῖέ, τὰνθυμήματα
 πολλή' στ' ἀνάγκη τὰπὸ σοῦ· λόγοισι γὰρ
 οὐκ ὠνόμασται βραχέσι. τοὺς δὲ τῆσδε γῆς
 ἄνακτας ἀρκεῖ ταῦτά μοι διειδέναι. 295
- ΟΙ. καὶ ποῦ 'σθ' ὁ κραιῖνων τῆσδε τῆς χώρας, ξένοι ;
- ΧΟ. πατρῶν ἄστρῳ γῆς ἔχει· σκοπὸς δέ νιν,
 ὅς κἀμὲ δεῦρ' ἐπεμπεν, οἷχεται στελῶν.
- ΟΙ. ἦ καὶ δοκεῖτε τοῦ τυφλοῦ τιν' ἐντροπήν
 ἦ φροντίδ' ἔξειν αὐτὸν, ὥστ' ἐλθεῖν πέλας ; 300
- ΧΟ. καὶ κάρθ', ὅταν περ τοῦνομ' αἰσθῆται τὸ σόν.
- ΟΙ. τίς δ' ἔσθ' ὁ κείνῳ τούτο τοῦπος ἀγγελῶν ;
- ΧΟ. μακρὰ κέλευθος· πολλὰ δ' ἐμπόρων ἔπη
 φιλεῖ πλανᾶσθαι, τῶν ἐκείνος αἰών,

- θάρσει, παρέσται. πολὺ γάρ, ὦ γέρον, τὸ σὸν 305
 ὄνομα δῖηκεi πάντας, ὥστε καὶ βραδὺς
 εὐδαι, κλύων σου δεῦρ' ἀφίξεται ταχύς.
- ΟΙ. ἀλλ' εὐτυχὴς ἴκοιτο τῇ θ' αὐτοῦ πῶλει
 ἐμοὶ τε. τίς γὰρ ἐσθλὸς οὐχ αὐτῷ φίλος;
- ΑΝ. ὦ Ζεῦ, τί λέξω; ποῖ φρενῶν ἔλθω, πάτερ; 310
- ΟΙ. τί δ' ἔστι, τέκνον Ἀντιγόνη; ΑΝ. γυναῖχ' ὄρῳ
 στείχουσιν ἡμῶν ἄσσαν, Αἰτναίης ἐπὶ
 πῶλον βεβῶσαν κρατὶ δ' ἡλιωστερῆς
 κυνῇ πρόσσωπα Θεσσαλὶς νιν ἀμπέχει.
 τί φῶ; 315
 ἄρ' ἔστιν; ἄρ' οὐκ ἔστιν; ἡ γνώμη πλανᾷ;
 καὶ φημὶ ἀπόφημι κοῦκ ἔχω τί φῶ.
 τάλαινα,
 οὐκ ἔστιν ἄλλη. φαῖδρά γοῦν ἀπ' ὀμμάτων
 σαίνει με προσστείχουσα· σημαίνει δ' ὅτι 320
 μόνης τόδ' ἐστὶ δῆλον Ἰσμήνης κἀρα.
- ΟΙ. πῶς εἶπας, ὦ παῖ; ΑΝ. παῖδα σὴν, ἐμήν δ' ὄρῳ
 ὀμαιμον· αὐτῇ δ' αὐτίκ' ἔξεστιν μαθεῖν.
- ΙΣΜΗΝΗ.
 ὦ διςσὰ πατρός καὶ κασιγνήτης ἐμοὶ
 ἥδιστα προσφωνήμαθ', ὥς ὑμᾶς μόλις 325
 εὔρουσα λῖπην δεύτερον μόλις βλέπω.
- ΟΙ. ὦ τέκνον, ἦκες; ΙΣ. ὦ πάτερ δύσμοιρ' ὄρῳ.
- ΟΙ. ὦ σπέρμ' ὀμαιμον. ΙΣ. ὦ δυσάθλια τροφαί.
- ΟΙ. τέκνον, πέφηνας; ΙΣ. οὐκ ἄνευ μόχθου γέ μοι.
- ΟΙ. πρόσψαυσον, ὦ παῖ. ΙΣ. θιγγάνω θυοῖν ὁμοῦ. 330
- †ΟΙ. ἡ τῆσδε κάμου; ΙΣ. δυσμόρου δ' ἐμοῦ τρίτης.†
- ΟΙ. τέκνον, τί δ' ἦλθες; ΙΣ. σῇ, πάτερ, προμηθίᾳ.
- ΟΙ. πότρε παύοις; ΙΣ. καὶ λόγοις γ' αὐτάγγελος,
 ζῶν ᾧπερ εἶχον οἰκετῶν πιστῶ μόνῳ.
- ΟΙ. οἱ δ' αὐθόμαιμοι ποῖ νεανία πονεῖν; 335
- ΙΣ. εἶσ' οὐπὲρ εἰσι· δεινὰ δ' ἐν κείνοις τὰ νῦν.
- ΟΙ. ὦ πάντ' ἐκείνω τοῖς ἐν Αἰγύπτῳ νόμοις

- φύσιν κατεικασθέντε καὶ βίου τροφάς·
 ἐκεῖ γὰρ οἱ μὲν ἄρσενες κατὰ στέγας
 θακοῦσιν ἰστουργοῦντες, αἱ δὲ σύννομοι 340
 τᾷξω βίου τροφεῖα πορσύνουσ' αἰεί.
 σφῶν δ' ὧ τέκν', οὓς μὲν εἰκὸς ἦν πανεῖν τάδε,
 κατ' οἶκον οἰκουροῦσιν ὥστε παρθένοι,
 σφῶ δ' ἀντ' ἐκείνων τὰμὰ δυστήνου κακὰ
 ὑπερπονεῖτον. ἡ μὲν ἐξ ὅτου νέας 345
 τροφῆς ἔληξε καὶ κατίσχυσεν δέμας,
 αἰὲ μεθ' ἡμῶν δύσμορος πλανωμένη,
 γερονταγωγεῖ, πολλὰ μὲν κατ' ἀγρίαν
 ὄλην ἄσιτος νηλίκους τ' ἀλωμένη,
 πολλοῖσι δ' ὄμβροις ἡλίου τε καύμασι 350
 μοχθοῦσα τλήμων δευτέρ' ἡγεῖται· πὰ τῆς
 οἴκοι διαίτης, εἰ πατὴρ τροφήν ἔχει.
 σὺ δ' ὧ τέκνον, πρόσθεν μὲν ἐξίκου πατρὶ
 μαυτεῖ' ἄγοῃσα πάντα, Καδμείων λάθρα,
 ἀ τοῦδ' ἐχρήσθη σώματος, φύλαξ τέ μου 355
 πιστὴ κατέστης, γῆς ὅτ' ἐξηλυνόμην·
 νῦν δ' αὖ τίς ἦκεῖς μῦθον, Ἰσμήνη, πατρὶ
 φέρουσα; τίς σ' ἐξῆρεν οἴκοθεν στόλος;
 ἦκεῖς γὰρ οὐ κενή γε, τοῦτ' ἐγὼ σαφῶς
 ἔξοιδα, μὴ οὐχὶ δεῖμ' ἐμοὶ φέρουσά τι. 360
- ΙΣ. ἐγὼ τὰ μὲν παθῆμαθ' ἄπαθον, πάτερ,
 ζητοῦσα τὴν σὴν ποῦ κατοικοῖης τροφήν,
 παρεῖσ' ἐάσω. δις γὰρ οὐχὶ βούλομαι
 πονοῦσά τ' ἀλγεῖν καὶ λέγουσ' αὖθις πάλιν.
 ἀ δ' ἄμφι τοῖν σοῖν δυσμόροιον παίδων κακὰ 365
 νῦν ἐσσι, ταῦτα σημανοῦς' ἐλήλυθα.
 πρὶν μὲν γὰρ αὐτοῖς ἦν ἔρις Κρέοντι τε
 θρόνους ἐάσθαι μηδὲ χραίνεσθαι πόλιν,
 λόγῳ σκοποῦσι τὴν πάλαι γένους φθοράν,
 οἷα κατέσχε τὰν σὸν ἄθλιον δόμον· 370
 νῦν δ' ἐκ θεῶν του καὶ * ἀλειτῆροῦ φρενὸς

- εἰσῆλθε τοῖν τρισαθλίῳν ἔρις κακή,
 ἀρχῆς λαβέσθαι καὶ κράτους τυραννικοῦ.
 χῶ μὲν νεάζων καὶ χρόνῳ μείων γεγὼς
 τὸν πρόσθε γεννηθέντα Πολυνείκη θρόνων
 ἀποστερίσκει, κἀξελήλακεν πάτρας. 375
 ὁ δ', ὡς καθ' ἡμᾶς ἔσθ' ὁ πληθύνων λόγος,
 τὸ κοῖλον Ἄργος βὰς φυγὰς, προσλαμβάνει
 κῆδος τε καὶ καὶ ξυνασπιστὰς φίλους,
 ὡς αὐτίκ' Ἄργος ἢ τὸ Καδμείων πέδον 380
 τιμῇ καθέξον, ἢ πρὸς οὐρανὸν βιβῶν.
 ταῦτ' οὐκ ἀριθμὸς ἐστίν, ὦ πάτερ, λόγων,
 ἀλλ' ἔργα δευρά· τοὺς δὲ σοὺς ὅποι θεοὶ
 πόνους κατοικτιοῦσιν οὐκ ἔχω μαθεῖν.
- ΟΙ. ἦδη γὰρ ἔσχες ἐλπίδ' ὡς ἐμοῦ θεοὺς 385
 ὦραν τιν' ἔξειν, ὥστε σωθῆναί ποτε ;
- ΙΣ. ἔγωγε τοῖς νῦν γ', ὦ πάτερ, μαντεύμασιν.
 ΟΙ. ποίοισι τοῖτοισι ; τί δὲ τεθέσπισται, τέκνον ;
 ΙΣ. σὲ τοῖς ἐκεῖ ζητητὸν ἀνθρώποις ποτὲ
 θανόντ' ἔσεσθαι ζώντ' αὖ εὐσείας χάριν. 390
- ΟΙ. τίς δ' ἂν τοιοῦδ' [ὑπ'] ἀνδρὸς εὖ πράξειεν ἂν ;
 ΙΣ. ἐν σοὶ τὰ κείνων φασὶ γίνεσθαι κράτη.
 ΟΙ. ὅτ' οὐκέτ' εἰμὶ, τηνικαῦτ' ἄρ' εἴμ' ἀνὴρ ;
 ΙΣ. νῦν γὰρ θεοὶ σ' ὀρθοῦσι, πρόσθε δ' ὥλλυσαν
 ΟΙ. γέροντα δ' ὀρθοῦν φλαῦρον δὲ νέος πέση. 395
 ΙΣ. καὶ μὴν Κρέοντά γ' ἴσθι σοι τούτων χάριν
 ἤξαντα βαιοῦ κοῦχλ' μυρίου χρόνου.
- ΟΙ. ὅπως τί δράσῃ, θύγατερ ; ἐρμήνευέ μοι.
 ΙΣ. ὥς σ' ἀγχι γῆς στήσῃσι Καδμείας, ὅπως
 κρατῶσι μὲν σου, γῆς δὲ μὴ ὑμβαίνης ὄρων. 400
- ΟΙ. ἢ δ' ὠφέλησις τίς θύραισι κειμένον ;
 ΙΣ. κείνοις ὁ τύμβος δυστυχῶν ὁ σὸς βαρύς.
 ΟΙ. κἄνευ θεοῦ τις τοῦτό γ' ἂν γνώμῃ μάθοι.
 ΙΣ. τούτου χάριν τοῖνυν σε προσθέσθαι πέλαι
 χώρας θέλουσι, μηδ' ἔν' ἂν σαυτοῦ κρατῆς. 405

- ΟΙ. ἦ καὶ κατασκιῶσι Θηβαίᾳ κόνει ;
 ΙΣ. ἀλλ' οὐκ ἔῃ τοῦμφυλον αἷμά σ', ὦ πάτερ.
 ΟΙ. οὐκ ἄρ' ἐμοῦ γε μὴ κρατήσωσιν ποτέ.
 ΙΣ. ἔσται πατ' ἄρα τοῦτο Καδμείους βάρους.
 ΟΙ. ποίας φανείσης, ὦ τέκνον, συναλλαγῆς ; 410
 ΙΣ. τῆς σῆς ὑπ' ὀργῆς, σοῖς ὅταν στῶσιν τάφοις.
 ΟΙ. ἀ δ' ἐννέπεις, κλύουσα τοῦ λέγεις, τέκνον ;
 ΙΣ. ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἐστίας.
 ΟΙ. καὶ ταῦτ' ἐφ' ἡμῖν Φοῖβος εἰρηκῶς κυρεῖ ;
 ΙΣ. ὥς φασιν οἱ μολόντες εἰς Θήβης πέδον. 415
 ΟΙ. παίδων τις οὖν ἤκουσε τῶν ἐμῶν τάδε ;
 ΙΣ. ἄμφω γ' ὁμοίως, κάξεπίστασθον καλῶς.
 ΟΙ. κἄθ' οἱ κάκιστοι τῶνδ' ἀκούσαντες πάρος
 τοῦμοῦ πόθου προὔθεντο τὴν τυραννίδα ;
 ΙΣ. ἀλγῶ κλύουσα ταῦτ' ἐγώ. φέρω δ' ὅμως. 420
 ΟΙ. ἀλλ' οἱ θεοὶ σφίι μῆτε τὴν πεπρωμένην
 ἔριν κατασβέσειαν, ἐν δ' ἐμοὶ τέλος
 αὐτοῖν γένοιτο τῆσδε τῆς μάχης πέρι,
 ἧς νῦν ἔχονται κάπαναιρουῦνται δόρυ
 ὥς οὔτ' ἂν δε νῦν σκῆπτρα καὶ θρόνους ἔχει 425
 μείνειεν, οὔτ' ἂν οὐξεληλυθὼς πάλιν
 ἔλθοι πατ' αὐθις· οἳ γε τὸν φύσαντ' ἐμὲ
 οὔτως ἀτίμως πατρίδος ἐξωθούμενον
 οὐκ ἔσχον οὐδ' ἤμυναν, ἀλλ' ἀνάστατος
 αὐτοῖν ἐπέμφθη καξεκηρύχθη φυγάς. 430
 εἴποις ἂν ὥς θέλοντι τοῦτ' ἐμοὶ τότε
 πόλις τὸ δῶρον εἰκότως κατήνυσεν.
 οὐ δῆτ', ἐπεὶ τοι τὴν μὲν αὐτίχ' ἡμέραν,
 ὀπηνίκ' ἔξει θυμός, ἥδιστον δέ μοι
 τὸ καθανεῖν ἦν καὶ τὸ λευσθῆναι πέτροις, 435
 οὐδεὶς ἔρωτος ταῦδ' ἐφαίνεται ὠφελῶν·
 χρόνῳ δ', ὅτ' ἤδη πᾶς ὁ μόχθος ἦν πέπων,
 κάμάνθανον τὸν θυμὸν ἐκδραμόντα μοι
 μείζω κολαστὴν τῶν πρὶν ἡμαρτημένων,

- εἰσῆλθε τοῖν τρισαθλίῳν ἔρις κακὴ,
 ἀρχῆς λαβέσθαι καὶ κράτους τυραννικοῦ.
 χῶ μὲν νεάων καὶ χρόνῳ μέλων γεγῶς
 τὸν πρόσθε γεννηθέντα Πολυνείκη θρόνων
 ἀποστερίσκει, κάξελήλακεν πάτρας. 375
 ὁ δ', ὡς καθ' ἡμᾶς ἔσθ' ὁ πληθύων λόγος,
 τὸ κοῖλον Ἄργος βάς φυγὰς, προσλαμβάνει
 κῆδος τε καινὸν καὶ ξυνασπιστὰς φίλους,
 ὡς αὐτίκ' Ἄργος ἢ τὸ Καδμείον πέδον 380
 τιμῇ κατέξον, ἢ πρὸς οὐρανὸν βιβῶν.
 ταῦτ' οὐκ ἀριθμὸς ἐστίν, ὦ πάτερ, λόγων,
 ἀλλ' ἔργα δευῖά· τοὺς δὲ σοὺς ὅποι θεοὶ
 πόνους κατοικτιοῦσιν οὐκ ἔχω μαθεῖν.
- ΟΙ. ἦδη γὰρ ἔσχες ἐλπίδ' ὡς ἐμοῦ θεοὺς 385
 ὦραν τι' ἔξειν, ὥστε σωθῆναί ποτε ;
- ΙΣ. ἔγωγε τοῖς νῦν γ', ὦ πάτερ, μαντεύμασιν,
 ΟΙ. ποίοισι τούτοις ; τί δὲ τεθέσπισται, τέκνον ;
 ΙΣ. σὲ τοῖς ἐκεῖ ζητητὸν ἀνθρώποις ποτὲ
 θανόντ' ἔσεσθαι ζῶντά τ' εὐσείας χάριν. 390
- ΟΙ. τίς δ' ἂν τοιοῦδ' [ὑπ'] ἀνδρὸς εὖ πράξειεν ἂν ;
 ΙΣ. ἐν σοὶ τὰ κείνων φασὶ γίγνεσθαι κράτη.
 ΟΙ. ὅτ' οὐκέτ' εἰμὶ, τηνικαῦτ' ἄρ' εἴμ' ἀνὴρ ;
 ΙΣ. νῦν γὰρ θεοὶ σ' ὀρθοῦσι, πρόσθε δ' ὥλλυσαν
 ΟΙ. γέροντα δ' ὀρθοῦν φλαῦρον δς νέος πέσῃ. 395
 ΙΣ. καὶ μὴν Κρέοντά γ' ἴσθι σοι τούτων χάριν
 ἦξοντα βαιοῦ κοῦχλ' μυρίου χρόνου.
- ΟΙ. ὅπως τί δράσῃ, θύγατερ ; ἐρμήνενέ μοι.
 ΙΣ. ὥς σ' ἀγχι γῆς στήσωσι Καδμείας, ὅπως
 κρατῶσι μὲν σου, γῆς δὲ μὴ ὀμβαίνης ὄρων. 400
- ΟΙ. ἢ δ' ὠφέλησις τίς θύραισι κειμένον ;
 ΙΣ. κείνοις ὁ τύμβος δυστυχῶν ὁ σὸς βαρύς.
 ΟΙ. κἄνεν θεοῦ τις τοῦτό γ' ἂν γνώμῃ μάθοι.
 ΙΣ. τούτου χάριν τοῖνυν σε προσθέσθαι πέλας
 χώρας θέλουσι, μηδ' ἔν' ἂν σαυτοῦ κρατῇ. 405

- ΟΙ. ἦ καὶ κατασκιῶσι Θηβαίᾳ κόνει ;
 ΙΣ. ἀλλ' οὐκ ἔῃ τοῦμφυλον αἱμά σ', ὦ πάτερ.
 ΟΙ. οὐκ ἄρ' ἐμοῦ γε μὴ κρατήσωσιν ποτέ.
 ΙΣ. ἔσται ποτ' ἄρα τοῦτο Καδμείους βάρους.
 ΟΙ. ποίας φανείσης, ὦ τέκνον, συναλλαγῆς ; 410
 ΙΣ. τῆς σῆς ὑπ' ὀργῆς, σοῖς ὅταν στῶσιν τάφοις.
 ΟΙ. ἃ δ' ἐννέπεις, κλύουσα τοῦ λέγεις, τέκνον ;
 ΙΣ. ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἐστίας.
 ΟΙ. καὶ ταῦτ' ἐφ' ἡμῖν Φοῖβος εἰρηκῶς κυρεῖ ;
 ΙΣ. ὥς φασιν οἱ μολόντες εἰς Θήβης πέδον, 415
 ΟΙ. παιδῶν τις οὖν ἤκουσε τῶν ἐμῶν τάδε ;
 ΙΣ. ἄμφω γ' ὁμοίως, κάζεπιστασθον καλῶς.
 ΟΙ. κἄθ' οἱ κάκιστοι τῶνδ' ἀκούσαντες πάρος
 τοῦμοῦ πόθου προὔθεντο τὴν τυραννίδα ;
 ΙΣ. ἀλγῶ κλύουσα ταῦτ' ἐγώ. φέρω δ' ὅμως. 420
 ΟΙ. ἀλλ' οἱ θεοὶ σφι μήτε τὴν πεπρωμένην
 ἔριν κατασβέσειαν, ἐν δ' ἐμοὶ τέλος
 αὐτοῖν γένοιτο τῆσδε τῆς μάχης πέρι,
 ἧς νῦν ἔχονται κάπαναιρούνται δόρυ
 ὥς οὔτ' ἂν δε νῦν σκῆπτρα καὶ θρόνους ἔχει 425
 μείνειεν, οὔτ' ἂν οὐξεληλυθὼς πάλιν
 ἔλθοι ποτ' αὖθις· οἷ γε τὸν φύσαντ' ἐμὲ
 οὔτως ἀτίμως πατρίδος ἐξωθούμενον
 οὐκ ἔσχον οὐδ' ἤμυναν, ἀλλ' ἀνάστατος
 αὐτοῖν ἐπέμφθη καζεκερύχθην φυγὰς. 430
 εἴποις ἂν ὥς θέλοντι τοῦτ' ἐμοὶ τότε
 πόλις τὸ δῶρον εἰκότως κατήνυσεν.
 οὐ δῆτ', ἐπεὶ τοι τὴν μὲν αὐτίχ' ἡμέραν,
 ὀπηνίκ' ἔξει θυμός, ἥδιστον δέ μοι
 τὸ καθανεῖν ἦν καὶ τὸ λευσθῆναι πέτροις, 435
 οὐδεὶς ἔρωτος ταῦδ' ἐφαίνεται ὠφελῶν·
 χρόνῳ δ', ὅτ' ἤδη πᾶς ὁ μόχθος ἦν πέπων,
 καμάνθανον τὸν θυμὸν ἐκδραμόντα μοι
 μείζω κολαστὴν τῶν πρὶν ἡμαρτημένων,

- τὸ τηνικ' ἦδη τοῦτο μὲν πόλις βία 440
 ἤλαυνέ μ' ἐκ γῆς χρόνιον, οἱ δ' ἐπωφελεῖν,
 οἱ τοῦ πατρός, τῷ πατρὶ δυνάμενοι, τὸ δρᾶν
 οὐκ ἠθέλησαν, ἀλλ' ἐπος μικροῦ χάριν
 φυγὰς σφιν ἔξω πτωχὸς ἠλώμην αἰεῖ·
 ἐκ ταῖνδε δ', οὔσαι παρθένοι, ὅσον φύσις 445
 δίδωσιν αὐταῖν, καὶ τροφὰς ἔχω βίου
 καὶ γῆς ἄδειαν καὶ γένους ἐπάρεκσιν·
 τὰ δ' ἀντὶ τοῦ φύσαντος εἰλέσθην θρόνους
 καὶ σκῆπτρα κραίνειν καὶ τυραννεύειν χθονός.
 ἀλλ' οὐ τι μὴ λάχωσι τοῦδε συμμάχου, 450
 οὔτε σφιν ἀρχῆς τῆσδε Καθμείας ποτὲ
 ὄνησις ἦξει, τοῦτ' ἐγώφθα, τῆσδε τε
 μαντεῖ' ἀκούων, συνηῶν τε τὰξέ μοι
 παλαίφασ' ἄμοι Φοῖβος ἦνυσέν ποτε.
 πρὸς ταῦτα καὶ Κρέοντα πεμπόντων ἐμοῦ 455
 μαστήρα, κεῖ τις ἄλλος ἐν πόλει σθῆναι.
 εἴαν γὰρ ὑμεῖς, ὦ ξένοι, θέλητέ μου
 πρὸς ταῖσδε ταῖς σεμναῖσι δημούχοις θεαῖς
 ἀλκὴν ποιεῖσθαι, τῇδε μὲν πόλει μέγαν
 σωτήρ' ἀρεῖσθε, τοῖς δ' ἐμοῖς ἐχθροῖς πόρους. 460
- XO. ἐπάξιος μὲν, Οἰδίπους, κατοικτίσαι,
 αὐτός τε παῖδες θ' αἰδ'· ἐπεὶ δὲ τῆσδε γῆς
 σωτήρα σαυτὸν τῷδ' ἐπεμβάλλεις λόγῳ,
 παραινέσαι σοι βούλομαι τὰ σύμφορα.
- OI. ὦ φίλταθ', ὥς νυν πάν τελοῦντι προξένει. 465
- XO. θοῦ νυν καθαρμὸν τῶνδε δαιμόνων, ἐφ' ὃς
 τὸ πρῶτον ἵκου καὶ κατέστηψας πέδον.
- OI. τρόποισι ποίοις; ὦ ξένοι, διδάσκετε.
- XO. πρῶτον μὲν ἱρὰς ἐξ ἀειρύτου χοᾶς
 κρήνης ἐνεγκοῦ, δι' ὅσιων χειρῶν θιγῶν. 470
- OI. ὅταν δὲ τοῦτο χεῦμ' ἀκήρατον λάβω;
- XO. κρατήρες εἰσιν, ἀνδρὸς εὐχειρος τέχνη,
 ὧν κρατ' ἔρεψον καὶ λαβὰς ἀμφιστόμους.

- ΟΙ. θαλλοῖσιν, ἢ κρόκαισιν, ἢ ποίῳ τρόπῳ ;
 ΧΟ. οἴός * γε νεαρᾶς νεοτόκῳ πολλῶ λαβών. 475
 ΟΙ. εἰεν· τὸ δ' ἔνθεν ποῖ τελευτῆσαί με χρή ;
 ΧΟ. χοᾶς χέασθαι σπάντα πρὸς πρώτην ἔω.
 ΟΙ. ἢ τοῖσδε κρωσσοῖς οἷς λέγεις χέω τάδε ;
 ΧΟ. τρισσάς γε πηγάς· τὸν τελευταῖον δ' ὄλον.
 ΟΙ. τοῦ τόνδε πλήσας θῶ ; διδασκε καὶ τόδε. 480
 ΧΟ. ὕδατος, μελίσσης· μηδὲ προσφέρειν μέθυ.
 ΟΙ. ὅταν δὲ τούτων γῇ μελάμφυλλος τύχη ;
 ΧΟ. τρὶς ἔννε' αὐτῇ κλῶνας ἐξ ἀμφοῖν χεροῖν
 τιθεῖς ἐλαίας τάσδ' ἐπέχουσθαι λιτάς.
 ΟΙ. τούτων ἀκούσαι βούλομαι· μέγιστα γάρ. 485
 ΧΟ. ὥς σφας καλοῦμεν Εὐμενίδας, ἐξ εὐμενῶν
 στέρνων δέχεσθαι τὸν ἰκέτην σωτήριον
 αἰτοῦ σύ γ', αὐτὸς κεῖ τις ἄλλος ἀντὶ σοῦ,
 ἄπυστα φωνῶν μηδὲ μηκύνων βοήν.
 ἔπειτ' ἀφέρπειν ἄστροφος. καὶ ταῦτά σοι 490
 δράσαντι θαρσῶν ἂν παρασταίῃν ἐγώ,
 ἄλλως δὲ δειμαίνοιμ' ἂν, ὦ ξέν', ἀμφὶ σοί.
 ΟΙ. ὦ παῖδε, κλύετον τῶνδε προσχώρων ξένων ;
 ΑΝ. ἠκούσαμεν τε χῶ τι δεῖ πρόστασσε δρᾶν.
 ΟΙ. ἐμοὶ μὲν οὐκ ὁδωτά· λείπομαι γὰρ ἐν 495
 τῷ μὴ δύνασθαι μήθ' ὁρᾶν, δυοῖν κακοῖν
 σφῶν δ' ἀτέρα μολοῦσα πραξάτω τάδε.
 ἀρκεῖν γὰρ οἶμαι κἀντὶ μυρίων μίαν
 ψυχὴν τάδ' ἐκτίνουσας, ἣν εὖνους παρῇ.
 ἀλλ' ἐν τάχει τι πράσσεται· μόνον δέ με 500
 μὴ λείπετ'. οὐ γὰρ ἂν σθένει τοῦμὸν δέμας
 ἔρημον ἔρπειν οὐδ' ὑφηγητοῦ * γ' ἄνευ.
 ΙΣ. ἀλλ' εἰμ' ἐγὼ τελοῦσα· τὸν τόπον δ' ἵνα
 χρή 'σται μ' ἐφευρεῖν, τοῦτο βούλομαι μαθεῖν.
 ΧΟ. τοῦκείθεν ἄλσους, ὦ ξένη, τοῦδ'. ἦν δέ του
 σπάνιν τιν' ἵσχυς, ἔστ' ἔποικος, δε φράσει.
 ΙΣ. χωροῖμ' ἂν ἐς τόδ'. Ἀντιγόνῃ, σὺ δ' ἐνθάδε

- φύλασσε πατέρα· τόνδε· τοῖς τεκοῦσι γὰρ
 οὐδ' εἰ ποῇ τις, δεῖ πόνου μνήμην ἔχειν. 509
 ΧΟ. στρ.α. δεινὸν μὲν τὸ πάλαι κείμενον ἤδη κακόν, ὃ ξείν',
 ἐπεγείρειν
 ὁμῶς δ' ἔραμαι πυθέσθαι
 ΟΙ. τί τοῦτο;
 ΧΟ. τᾶς δειλαίας ἀπόρου φανείσας
 ἄλγηδόνος, ᾧ ξυνέστας.
 ΟΙ. μὴ πρὸς ξενίας ἀνοίξεις 515
 τᾶς σᾶς * ἃ πέπονθ' ἀναιδῆ.
 ΧΟ. τό τοι πολὺ καὶ μηδαμὰ λήγων
 χρήζω, ξέν', ὀρθὸν ἄκουσμι' ἀκούσαι.
 ΟΙ. ὦμοι.
 ΧΟ. στέρξον, ἱκετεύω. ●
 ΟΙ. φεῦ φεῦ.
 ΧΟ. πείθου· κἀγὼ γὰρ ὅσον σὺ προσχρήξεις. 520
 ΟΙ. ἀντ.α. ἤνεγκον κακότηατ', ὃ ξένοι, ἤνεγκον ἔκων μέν, θεὸς
 ἴστω,
 τοῦτων δ' αὐθαίρετον οὐδέν.
 ΧΟ. ἀλλ' ἐς τί;
 ΟΙ. κακᾶ μ' εὐνᾶ πόλις οὐδὲν ἴδριε 525
 γάμων ἐνέδησεν ἅπα.
 ΧΟ. ἦ ματρώθεν, ὥς ἀκούω,
 δυσώνυμα λέκτρ' ἐπλήσω;
 ΟΙ. ὦμοι, θάνατος μὲν τὰδ' ἀκούειν,
 ὃ ξείν'· αὐταὶ δὲ δὴ ἐξ ἐμοῦ μέν 530
 ΧΟ. πῶς φῆς;
 ΟΙ. παῖδε, δύο δ' ἅτα
 ΧΟ. ὦ Ζεῦ.
 ΟΙ. ματρὸς κοινᾶς ἀπέβλαστον ὠδίνος.
 ΧΟ. στρ.β. σαί τ' ἄρ' εἶσ' ἀπόγονοί τε καὶ
 ΟΙ. κοιναί γε πατρὸς ἀδελφεαί. 535
 ΧΟ. ἰώ. ΟΙ. ἰὼ δῆτα μυρίων γ' ἐπιστροφαὶ κακῶν.
 ΧΟ. ἔπαθες ΟΙ. ἔπαθον ἄλαστ' ἔχειν.

- ΧΟ. ἔρεξας ΟΙ. οὐκ ἔρεξα. ΧΟ. τί γάρ; ΟΙ. ἐδεξάμην
δῶρον, δὲ μήποτ' ἐγὼ ταλακάρδιος 540
ἐπωφέλησα πόλεος ἐξελέσθαι.
- ΧΟ. ἀντ.β. *δύστανος, τί γάρ; ἔθου φόνον
ΟΙ. τί τοῦτο; τί δ' ἐθέλεις μαθεῖν;
ΧΟ. πατρός; ΟΙ. παπαῖ, δευτέραν ἔπαισας, ἐπὶ νόσφ' νόσον.
ΧΟ. ἔκανες ΟΙ. ἔκανον. ἔχει δέ μοι 545
ΧΟ. τί τοῦτο; ΟΙ. πρὸς δίκας τι. ΧΟ. τί γάρ; ΟΙ. ἐγὼ φράσω.
καὶ γὰρ *ἄνους ἐφόνευσα καὶ ὤλεσα·
νόμφ' δὲ καθαρὸς, αἰδρις ἐς τόδ' ἦλθον.
- ΧΟ. καὶ μὴν ἀναξ ὃδ' ἡμῖν Αἰγέως γόνος
Θησεὺς κατ' ὁμφὴν σὴν *ἀποσταλεῖς πάρα. 550

ΘΗΣΕΥΣ.

- πολλῶν ἀκούων ἔν τε τῷ πάρος χρόνῳ
τὰς αἵματηρὰς ὁμμάτων διαφθορὰς
ἔγνωκά σ', ὦ παῖ Λαΐου, τανῦν θ' ὁδοῖς
ἐν ταῖσδ' ἀκούων μᾶλλον ἐξεπίσταμαι.
σκευὴ τε γάρ σε καὶ τὸ δύστηνον κᾶρα 555
δηλοῦτον ἡμῖν δυνθ' ὅς εἰ, καὶ σ' οἰκτίσας
θέλω 'περέσθαι, δύσμορ' Οἰδίπου, τίνα
πολεως ἐπέστης προστροπὴν ἐμοῦ τ' ἔχων,
αὐτὸς τε χῆ σὴ δύσμορος παραστάτις.
δίδασκε· δεινὴν γάρ τιν' ἂν πρᾶξιν τύχοις 560
λέξας ὁποίας ἐξαφισταίμην ἐγώ,
ὥς οἰδᾷ γ' αὐτὸς ὥς ἐπαυδεύθην ξένος,
ὥσπερ σύ, χῶς τις πλείστ' ἀνὴρ ἐπὶ ξένης
ἦθλησα κινδυνεύματ' ἐν τῷμῳ κάρῳ,
ὥστε ξένον γ' ἂν οὐδέν' ὄνθ', ὥσπερ σὺ νῦν, 565
ὑπεκτραποίμην μὴ οὐ συνεκσώζειν· ἐπεὶ
ἔξοιδ' ἀνὴρ ὦν χῶτι τῆς ἐς αὔριον
οὐδὲν πλεον μοι σοῦ μέτεστιν ἡμέρας.
- ΟΙ. Θησεῦ, τὸ σὸν γεναῖον ἐν σμικρῷ λόγῳ
παρῆκεν ὥστε βραχέ' ἐμοὶ δεῖσθαι φράσαι. 570
σὺ γάρ μ' ὅς εἰμι, κάφ' ὅτου πατρὸς γεγώς

- καὶ γῆς ὅποιας ἤλθον, εἰρηκῶς κυρεῖς·
 ὥστ' ἐστὶ μοι τὸ λοκπὸν οὐδὲν ἄλλο πλὴν
 εἰπεῖν ἂν χρῆζω, χῶ λόγος διέρχεται.
- ΘΗ. τοῦτ' αὐτὸ νῦν διδασχ', ὅπως ἂν ἐκμάθω. 575
- ΟΙ. δώσω·ν ἱκάνω τοῦμὸν ἄθλιον δέμας
 σοὶ δώρω, οὐ σπουδαῖον εἰς ὄψιν· τὰ δὲ
 κέρδη παρ' αὐτοῦ κρείσσον' ἢ μορφή καλή.
- ΘΗ. ποῖον δὲ κέρδος ἀξιοῖς ἤκειν φέρων ;
- ΟΙ. χρόνῳ μάθοις ἄν, οὐχὶ τῷ παρόντι που. 580
- ΘΗ. ποίῳ γὰρ ἢ σὴ προσφορά δηλώσεται ;
- ΟΙ. ὅταν θάνω ἔγω καὶ σύ μου ταφένος γένη.
- ΘΗ. τὰ λοίσθ' ἄρ' αἰτεῖ τοῦ βίου, τὰ δ' ἐν μέσῳ
 ἢ λῆσθιν ἴσχεις ἢ δε' οὐδενὸς ποιεῖ.
- ΟΙ. ἐνταῦθα γάρ μοι κείνα συγκομίζεται. 585
- ΘΗ. ἀλλ' ἐν βραχείᾳ δὴ τήνδε μ' ἐξαυτεῖ χάριν.
- ΟΙ. δρα γε μὴν· οὐ σμικρὸς, οὐχ, ἀγὼν ὄδε.
- ΘΗ. πότερα τὰ τῶν σῶν ἐκγόνων, ἢ μοῦ λέγεις ;
- ΟΙ. κείνοι κομίζουσιν ἐκείν' ἀναγκάζουσί με.
- ΘΗ. ἀλλ' εἰ θέλουν' ἂν γ', οὐδὲ σοὶ φεύγειν καλόν. 590
- ΟΙ. ἀλλ' οὐδ', ὅτ' αὐτὸς ἤθελον, παρίεσαν.
- ΘΗ. ὦ μῶρε, θυμὸς δ' ἐν κακοῖς οὐ ξύμφορον.
- ΟΙ. ὅταν μάθῃς μου, νουθέτει, ταῦν δ' ἔα.
- ΘΗ. δίδασκ'. ἄντι γνώμης γὰρ οὐ με χρὴ λέγειν.
- ΟΙ. πέπονθα, Θησεῦ, δεινὰ πρὸς κακοῖς κακά. 595
- ΘΗ. ἢ τὴν παλαιὰν ξυμφορὰν γένους ἐρεῖς ;
- ΟΙ. οὐ δῆτ'· ἐπεὶ πᾶς τοῦτό γ' Ἑλλήνων θροεῖ.
- ΘΗ. τί γὰρ τὸ μείζον ἢ κατ' ἀνθρωπον νοσεῖς ;
- ΟΙ. οὕτως ἔχει μοι. γῆς ἐμῆς ἀπηλάθην
 πρὸς τῶν ἐμαυτοῦ σπερμάτων· ἔστιν δέ μοι
 πάλιν κατελθεῖν μήποθ', ὥς πατροκτόνῳ. 600
- ΘΗ. πῶς δῆτά σ' ἂν πεμψαίαιθ', ὥστ' οἰκεῖν δίχα ;
- ΟΙ. τὸ θεῖον αὐτοὺς ἐξαναγκάσει στόμα.
- ΘΗ. ποῖον πάθος δείσαντας ἐκ χρηστηρίων ;
- ΟΙ. ὅτι σφ' ἀνάγκη τῇδε πληγῆναι χθονί. 605

- ΘΗ. καὶ πῶς γένοιτ' ἂν τὰμὰ κἀκείνων πικρά ;
- ΟΙ. ὦ φίλτατ' Αἰγέως παῖ, μόνους οὐ γίγνεται
 θεοῖσι γῆρας οὐδὲ κατθανεῖν ποτε,
 τὰ δ' ἄλλα συγχεῖ πάνθ' ὁ παγκρατὴς χρόνος.
 φθίνει μὲν ἰσχύς γῆς, φθίνει δὲ σώματος, 610
 θνήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία,
 καὶ πνεῦμα ταῦτόν οὔ ποτ' οὗτ' ἐν ἀνδράσιν
 φίλοις βέβηκεν οὔτε πρὸς πόλιν πόλει.
 τοῖς μὲν γὰρ ἤδη, τοῖς δ' ἐν ὑστέρῳ χρόνῳ
 τὰ τερπνὰ πικρὰ γίγνεται καθὺς φίλα. 615
 καὶ ταῖσι Θήβαις εἰ τανὺν εὐήμερεϊ
 καλῶς *τὸ πρὸς σέ, μυρίας ὁ μυρίος
 χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἰών,
 ἐν αἷς τὰ νῦν ξύμφωνα δεξιώματα
 δόρει διασκεδῶσιν ἐκ σμικροῦ λόγου· 620
 ἔν' οὐμός εὐδων καὶ κεκρυμμένος νέκυς
 ψυχρὸς ποτ' αὐτῶν θερμὸν αἷμα πίεται,
 εἰ Ζεὺς ἔτι Ζεὺς χῶ Διὸς Φοῖβος σαφῆς.
 ἀλλ' οὐ γὰρ αὐδᾶν ἡδὺ τὰκίνητ' ἔπη,
 ἔα μ' ἐν οἷσιν ἡρξάμην, τὸ σὸν μόνον 625
 πιστὸν φυλάσσω, κοῦ ποτ' Οἰδίπουν ἐρεῖς
 ἀχρεῖον οἰκητῆρα δέξασθαι τόπων
 τῶν ἐνθάδ', εἴπερ μὴ θεοὶ ψεύσουσί με.
- ΧΟ. ἄναξ, παλαὶ καὶ ταῦτα καὶ τοιαῦτ' ἔπη
 γῇ τῇδ' ὅδ' ἀνὴρ ὡς τελῶν ἐφαίνετο. 630
- ΘΗ. τίς δῆτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλῃ
 τοιοῦδ', ὅτφ πρῶτον μὲν ἡ δορύξεμος
 κοινὴ παρ' ἡμῖν αἰέν ἐστιν ἐστία ;
 ἔπειτα δ' ἱκέτης δαιμόνων ἀφειγμένος
 γῇ τῇδε κἄμοι δασμόν οὐ σμικρὸν τίνει. 635
 ἀγῶ σεβισθεὶς οὔ ποτ' ἐκβαλῶ χάριν
 τὴν τοῦδε, χώρα δ' ἔμπαλιν κατοικιῶ.
 εἰ δ' ἐνθάδ' ἡδὺ τῷ ξένῳ μέμνεις, σέ νιν
 τάξω φυλάσσειν· εἰ δ' ἐμοῦ στείχειν μέτα

- τὸδ' ἡδύ, τοῦτων, Οἰδίπου, δίδωμί σοι
κρίναντι χρῆσθαι. τῇδε γὰρ ξυνοίσομαι. 640
- ΟΙ. ὦ Ζεῦ, διδοίης τοῖσι τοιοῦτοισιν εὖ.
- ΘΗ. τί δῆτα χρῆζεις; ἡ δόμους στείχειν ἐμούς;
- ΟΙ. εἴ μοι θέμις γ' ἦν. ἀλλ' ὁ χῶρός ἐσθ' ὄζε,
- ΘΗ. ἐν ᾧ τί πράξεις; οὐ γὰρ ἀντιστήσομαι. 645
- ΟΙ. ἐν ᾧ κρατήσω τῶν ἔμ' ἐκβεβληκότων.
- ΘΗ. μέγ' ἂν λέγοις δῶρημα τῆς συνουσίας.
- ΟΙ. εἰ σοί γ' ἄπερ φῆς ἐμμενεῖ τελοῦντί μοι.
- ΘΗ. θάρσει τὸ τοῦδέ γ' ἀνδρός· οὐ σε μὴ προδώ.
- ΟΙ. οὔτοι σ' ὑφ' ὄρκου γ' ὥς κακὸν πιστώσομαι. 650
- ΘΗ. οὐκὸν πέρα γ' ἂν οὐδὲν ἢ λόγῳ φέροις.
- ΟΙ. πῶς οὖν ποιήσεις; ΘΗ. τοῦ μάλιστ' ὄρκος σ' ἔχει;
- ΟΙ. ἤξουσιν ἄνδρες ΘΗ. ἀλλὰ τοῖσδ' ἔσται μέλον.
- ΟΙ. ὅρα με λείπων ΘΗ. μὴ δίδασχ' ἂ χρῆ με δρᾶν.
- ΟΙ. ὀκνοῦντ' ἀνάγκη. ΘΗ. τοῦμόν οὐκ ὀκνεῖ κέαρ. 655
- ΟΙ. οὐκ οἶσθ' ἀπειλὰς ΘΗ. οἶδ' ἐγὼ σε μὴ τινα
ἐνθένδ' ἀπάξοντ' ἄνδρα πρὸς βίαν ἐμοῦ.
πολλαὶ δ' ἀπειλαὶ πολλὰ δὴ μάτην ἔπη
θυμῷ κατηπειλησαν, ἀλλ' ὁ νοῦς ὅταν
αἰτοῦ γένηται, φρουῖδα τ' ἀπειλήματα. 660
κείνοις δ' ἴσως κεῖ δειν' ἐπερρώσθη λέγειν
τῆς σῆς ἀγωγῆς, οἶδ' ἐγώ, φανήσεται
μακρὸν τὸ δεῦρο πέλαγος οὐδὲ πλώσιμον.
θαρσεῖν μὲν οὖν ἔγωγε κἄνευ τῆς ἐμῆς
γνώμης ἐπαίνῳ, Φοῖβος εἰ προὔπεμψέ σε· 665
δμως δὲ κάμου μὴ παρόντος οἶδ' ὅτι
τοῦμόν φυλάξει σ' ὄνομα μὴ πάσχειν κακῶς.
- ΧΟ. στρ.α. εὐίππου, ξένε, τᾶσδε χώρας
ἵκου τὰ κράτιστα γᾶς ἔπαυλα,
τὸν ἀργῆτα Κολωνόν, ἐνθ'
ἀ λίγεια μινύρεται
θαμίζουσα μάλιστ' ἀηδῶν
χλωραῖς ὑπὸ βάσσαις,

- τὸν οἰνῶπ' ἀνέχουσα κισσὸν
 καὶ τὰν ἄβατον θεοῦ 675
 φυλλάδα μυριόκαρπον ἀνήλιον
 ἀνήνεμόν τε πάντων
 χειμῶνων· ἔν' ὁ βακχιώτας
 ἀεὶ Διώνυσος ἐμβατεύει
 θεΐαις ἀμφιπολὼν τιθήναις. 680
 ἀντ.α. θάλλει δ' οὐρανίας ὑπ' ἄχνας
 ὁ καλλίβοτρυς κατ' ἡμαρ ἀεὶ
 νάρκισσος, μεγάλην θεαῖν
 ἀρχαῖον στεφάνωμ', ὃ τε
 χρυσαυγῆς κρόκος· οὐδ' αὔπνοι 685
 κρῆναι μινύθουσιν
 Κηφισοῦ νομάδες ῥεέθρων,
 ἀλλ' αἰὲν ἐπ' ἡματι
 ὠκυτόκος πεδίων ἐπινίσσεται
 ἀκηράτῳ σὺν ὄμβρῳ 690
 στερνοῦχου χθονός· οὐδὲ Μουσῶν
 χοροὶ νιν ἀπεστύγησαν, οὐδέ†
 ἃ χρυσάνιος Ἀφροδίτα.
 στρ.β. ἔστιν δ' οἶον ἐγὼ γὰρ Ἀσίας οὐκ ἐπακούω, 694
 οὐδ' ἐν τῇ μεγάλῃ Δωρίδι νάσφ Πέλοπος πώποτε βλαστὸν
 φύτευμ' ἀχείρωτον αὐτόποιον,
 ἐγχείων φόβημα δαΐων,
 ὃ τᾶδε θάλλει μέγιστα χώρα, 700
 γλαυκᾶς παιδοτρόφου φύλλον ἐλαίας·
 τὸ μὲν τις *οὔ, νεαρὸς οὔτε γῆρα
 σημαίνων, ἀλιώσει χερὶ πέρσας· ὁ γὰρ αἰὲν ὄρων κύκλος
 λείψει νιν Μορίου Διὸς 705
 χά γλαυκῶπις Ἀθήνα.
 ἀντ.β. ἄλλον δ' αἶνον ἔχω ματροπόλει τᾶδε κράτιστον, 707
 δῶρον τοῦ μεγάλου δαίμονος, εἰπεῖν, . . αὔχημα μέγιστον,
 εὐῖππον, εὐπωλον, εὐθάλασσον. 711
 ὃ παῖ Κρόνου, σὺ γάρ νιν εἰς

- τόδ' εἶσας αὖχην, ἀναξ Ποσειδάν,
 ἵπποισιν τὸν ἀκεστῆρα χαλινὸν
 πρώταισι ταῖσδε κτίσας ἀγυαῖς. 715
 ἃ δ' εὐήρετμος ἔκπαγλ' ἄλῖα χερσὶ παραπτομένα πλάτα
 θρώσκει, τῶν ἑκατομπόδων
 Νηρήδων ἀκόλουθος.
- ΑΝ. ὦ πλείστ' ἐπαίνους εὐλογούμενον πέδον, 720
 νῦν σοὶ τὰ λαμπρὰ ταῦτα δὴ φαίνειν ἔπη.
- ΟΙ. τί δ' ἔστιν, ὦ παῖ, καινόν; ΑΝ. ἄσπον ἔρχεται
 Κρέων ὃδ' ἡμῖν οὐκ ἄνευ πομπῶν, πάτερ.
- ΟΙ. ὦ φίλτατοι γέροντες, ἐξ ὑμῶν ἐμοὶ
 φαίνουτ' ἂν ἤδη τέρμα τῆς σωτηρίας. 725
- ΧΟ. θάρσει, παρέσται· καὶ γὰρ εἰ γέρων κυρῶ,
 τὸ τῆσδε χώρας οὐ γεγήρακε σθένος.

ΚΡΕΩΝ.

- ἄνδρες χθονὸς τῆσδ' εὐγενεῖς οἰκήτορες,
 ὁρῶ τιν' ὑμᾶς ὁμμάτων εἰληφότας
 φόβον νεώρῃ τῆς ἐμῆς ἐπεισόδου, 730
 ὃν μήτ' ὀκνεῖτε μήτ' ἀφῆτ' ἔπος κακόν.
 ἦκω γὰρ οὐχ ὥς δρᾶν τι βουλευθείς, ἐπεὶ
 γέρων μὲν εἰμι, πρὸς πόλιν δ' ἐπίσταμαι
 σθένουσιν ἦκων, εἴ τιν' Ἑλλάδος, μέγα.
 ἄλλ' ἄνδρα τόνδε τηλικόνδ' ἀπεστάλην 735
 πείσων ἔπεισθαι πρὸς τὸ Καδμείων πέδον,
 οὐκ ἐξ ἑνὸς στεῖλαιντος, ἀλλ' ἀνδρῶν ὑπο
 πάντων κελευσθείς, οὐνεχ' ἡκέ μοι γένει
 τὰ τοῦδε πενθεῖν πῆματ' εἰς πλείστον πόλεως.
 ἀλλ', ὦ ταλαίπωρ' Οἰδίπους, κλύων ἐμοῦ 740
 ἱκοῦ πρὸς οἶκους. πᾶς σε Καδμείων λεῶς
 καλεῖ δικαίως, ἐκ δὲ τῶν μάλιστα ἐγώ,
 ὄσπερ, εἰ μὴ πλείστον ἀνθρώπων ἔφυν
 κάκιστος, ἀλγῶ τοῖσι σοῖς κακοῖς, γέρον,
 ὁρῶν σε τὸν δύστηνον ὄντα μὲν ξένον, 745
 ἀεὶ δ' ἀλήτην καπὶ προσπόλου μιᾶς

- βιοστερῇ χωροῦντα, τὴν ἐγὼ τάλας
 οὐκ ἂν ποτ' ἐς τοσοῦτον αἰκίας πεσεῖν
 ἔδοξ', ὅσον πέπτωκεν ἦδε δύσμορος,
 αἰεὶ σε κηδεύουσα καὶ τὸ σὸν κάρα 750
 πτωχῇ διαίτῃ, τηλικούτος, οὐ γάμων
 ἔμπειρος, ἀλλὰ τοῦπιόντος ἀρπάσαι.
 ἄρ' ἄθλιον τοῦνειδος, ὦ τάλας ἐγώ,
 ὠνείδισ' ἐς σέ κάμει καὶ τὸ πᾶν γένος ;
 ἀλλ' οὐ γὰρ ἔστι τὰμφανῇ κρύπτειν, σὺ νυν 755
 πρὸς θεῶν πατρῶων, Οἰδίπους, πεισθεὶς ἔμοι
 κρύψον, θελήσας ἄστν καὶ δόμους μολεῖν
 τοὺς σοὺς πατρῶους, τήνδε τὴν πόλιν φίλως
 εἰπών, ἐπαξία γάρ· ἢ δ' οἴκοι πλέον
 δίκη σέβοιτ' ἂν, οὔσα σὴ πάλαι τροφός. 760
 ΟΙ. ὦ πάντα τολμῶν καπὸ παντὸς ἂν φέρων
 λόγου δικαίου μηχανήμα ποικίλον,
 τί ταῦτα πειρᾷ κάμει δεύτερον θέλεις
 εἰλεῖν, ἐν οἷς μάλιστ' ἂν ἀλγοίην ἀλούς ;
 πρόσθεν τε γάρ με τοῖσιν οἰκείοις κακοῖς 765
 νοσοῦνθ', ὅτ' ἦν μοι τέρψις ἐκπεσεῖν χθονός,
 οὐκ ἤθελες θέλοντι προσθέσθαι χάριν,
 ἀλλ' ἡνίκ' ἦδη μεστὸς ἦ θυμούμενος,
 καὶ τοῖν δόμοισιν ἦν διαιτᾶσθαι γλυκύ,
 τότε' ἐξεώθεις ἀξέβηλλες, οὐδέ σοι 770
 τὸ συγγενὲς τοῦτ' οὐδαμῶς τότε' ἦν φίλον
 νῦν τ' αὖθις ἡνίκ' εἰσορᾷς πόλιν τέ μοι
 ξυνοῦσαν εὖνον τήνδε καὶ γένος τὸ πᾶν,
 πειρᾷ μετασπᾶν, σκληρὰ μαλθακῶς λέγων.
 καίτοι τίς αὕτη τέρψις, ἄκοντας φιλεῖν ; 775
 ὥσπερ τις εἰ σοὶ λιπαροῦντι μὲν τυχεῖν
 μηδὲν διδοίη μηδ' ἐπαρκέσαι θέλοι,
 πλήρῃ δ' ἔχοντι θυμὸν ὧν χρήζεις, τότε
 δωροῖθ', ὅτ' οὐδὲν ἢ χάρις χάριν φέροι·
 ἄρ' ἂν ματαίου τησδ' ἂν ἡδονῆς τύχοις ; 780

- τοιαῦτα μέντοι καὶ σὺ προσφέρεις ἐμοί,
 λόγῳ μὲν ἐσθλά, τοῖσι δ' ἔργοισιν κακά.
 φράσω δὲ καὶ τοῖσδ', ὥς σε δηλώσω κακόν.
 ἦκεις ἔμ' ἄξων, οὐχ ἵν' ἐς δόμους ἄγῃς,
 ἀλλ' ὥς πάραυτον οἰκίσῃς, πόλις δέ σοι 785
 κακῶν ἄνατος τῶνδ' ἀπαλλαχθῇ χθονός.
 οὐκ ἔστι σοι ταῦτ', ἀλλὰ σοι τάδ' ἔστ', ἐκεῖ
 χώρας ἀλάστωρ οὐμός ἐνναίων ἀεί·
 ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς
 χθονός λαχεῖν τοσοῦτον, ἐνθανεῖν μόνον. 790
 ἄρ' οὐκ ἄμεινον ἢ σὺ τὰν Θήβαις φρονῶ;
 πολλῶ γ', ὅσῳ περ ἐκ σαφεστέρων κλύω,
 Φοίβου τε καὶ τοῦ Ζηνός, ὃς κείνου πατήρ.
 τὸ σὺν δ' ἀφίκται δεῦρ' ὑπόβλητον στόμα,
 πολλὴν ἔχον στόμωσιν· ἐν δὲ τῷ λέγειν 795
 κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια.
 ἀλλ' οἶδα γάρ σε ταῦτα μὴ πείθων, ἴθι·
 ἡμᾶς δ' ἔα ζῆν ἐνθάδ'. οὐ γὰρ ἂν κακῶς
 οὐδ' ὧδ' ἔχοντες ζῶμεν, εἰ τερποίμεθα.
- ΚΡ. πότερα νομίζεις δυστυχεῖν ἔμ' ἐς τὰ σὰ 800
 ἢ σ' εἰς τὰ σαιτοῦ μᾶλλον ἐν τῷ νῦν λόγῳ;
- ΟΙ. ἐμοὶ μὲν ἐσθ' ἡδιστον, εἰ σὺ μίτ' ἐμέ
 πείθεις οἷός τ' εἴ μήτε τούσδε τοὺς πέλας.
- ΚΡ. ὦ δύσμορ', οὐδὲ τῷ χρόνῳ φύσας φανεῖ
 φρένας ποτ', ἀλλὰ λῦμα τῷ γήρᾳ τρέφει; 805
- ΟΙ. γλώσση σὺ δεινός· ἄνδρα δ' οὐδέν' οἶδ' ἐγὼ
 δίκαιον, ὅστις ἐξ ἄπαντος εὖ λέγει.
- ΚΡ. χωρὶς τό τ' εἰπεῖν πολλὰ καὶ τὰ καίρια.
 ΟΙ. ὥς δι' σὺ βραχεία, ταῦτα δ' ἐν καιρῷ λέγεις.
- ΚΡ. οὐ δηθ' ὅτῳ γε νοὺς ἴσος καὶ σοὶ πάρα. 810
 ΟΙ. ἀπελθ', ἐρῶ γὰρ καὶ πρὸ τῶνδε, μηδέ με
 φύλασσο' ἐφορμῶν ἔνθα χρὴ ναίειν ἐμέ.
- ΚΡ. μαρτύρομαι τούσδ', οὐ σέ· πρὸς δὲ τοὺς φίλους
 οἱ' ἀνταμείβει ρήματ', ἦν σ' ἔλω ποτέ,—

- ΟΙ. τίς δ' ἂν με τῶνδε συμμάχων ἔλοι βίᾳ ; 815
 ΚΡ. ἦ μὴν σὺν κᾶνευ τῶνδε λυπηθεὶς ἔσει.
 ΟΙ. ποίῳ σὺν ἔργῳ τοῦτ' ἀπειλήσας ἔχεις ;
 ΚΡ. παῖδوين δυοῖν σοι τὴν μὲν ἀρτίως ἐγὼ
 ξυναρπάσας ἔπεμψα, τὴν δ' ἄξω τάχα.
 ΟΙ. οἴμοι. ΚΡ. τάχ' ἔξεις μᾶλλον οἰμώζειν τάδε. 820
 ΟΙ. τὴν παῖδ' ἔχεις μου ; ΚΡ. τήνδε γ' οὐ μακροῦ χρόνου.
 ΟΙ. ἰὼ ξένοι, τί δράσετ' ; ἦ προδώσετε,
 κοῦκ ἐξελάτε τὸν ἀσεβῆ τήσδε χθονός ;
 ΧΟ. χώρει, ξέν', ἔξω θᾶσσον· οὔτε γὰρ τὰ νῦν
 δίκαια πράσσεις οὐθ' ἂ πρόσθεν εἰργασαι. 825
 ΚΡ. ὑμῖν ἂν εἴη τήνδε καιρὸς ἐξάγειν
 ἄκουσαν, εἰ θέλουσα μὴ πορεύεται.
 ΑΝ. οἴμοι τάλαινα, ποῖ φύγω ; ποίαν λάβω
 θεῶν ἄρηξιν ἢ βροτῶν ; ΧΟ. τί δρᾷς, ξέने ;
 ΚΡ. οὐχ ἄσφομαι τοῦδ' ἀνδρός, ἀλλὰ τῆς ἐμῆς. 830
 ΟΙ. ὦ γῆς ἀνακτες. ΧΟ. ὦ ξέν', οὐ δίκαια δρᾷς.
 ΚΡ. δίκαια. ΧΟ. πῶς δίκαια ; ΚΡ. τοὺς ἐμούς ἄγω.
 ΟΙ. στρ. ἰὼ πόλις.
 ΧΟ. τί δρᾷς, ὦ ξέν' ; οὐκ ἀφήσεις ; τάχ' εἰς βάσανον εἰ χερῶν.
 ΚΡ. εἴργου. ΧΟ. σοῦ μὲν οὐ, τάδε γε μωμένου. 836
 ΚΡ. πόλει μαχεῖ γάρ, εἴ τι πημανεῖς ἐμέ.
 ΟΙ. οὐκ ἠγόρευον ταῦτ' ἐγώ ; ΧΟ. μέθες χεροῖν
 τὴν παῖδα θᾶσσον. ΚΡ. μὴ 'πιτασθ' ἂ μὴ κρατεῖς.
 ΧΟ. χαλᾶν λέγω σοι. ΚΡ. σοὶ δ' ἔγωγ' ὁδοιοπορεῖν. 840
 ΧΟ. προβᾶθ' ὧδε, βᾶτε βᾶτ', ἔντοποι.
 πόλις ἐναίρεται, πόλις ἐμά, σθένει.
 προβᾶθ' ὧδέ μοι.
 ΑΝ. ἀφέλκομαι δύστηνος, ὦ ξένοι ξένοι.
 ΟΙ. ποῦ, τέκνον, εἰ μοι ; ΑΝ. πρὸς βίαν πορεύομαι. 845
 ΟΙ. ὄρεξον, ὦ παῖ, χεῖρας. ΑΝ. ἀλλ' οὐδὲν σθένος.
 ΚΡ. οὐκ ἄξεσθ' ὑμεῖς ; ΟΙ. ὦ τάλας ἐγώ, τάλας.
 ΚΡ. οὔκουν ποτ' ἐκ τούτδιν γε μὴ σκῆπτρουν ἔτι
 ὁδοιοπήσεις· ἀλλ' ἐπεὶ νικᾶν θέλεις

- πατρίδα τε τὴν σὴν καὶ φίλους, ὕψ' ὧν ἐγὼ 850
ταχθεὶς τὰδ' ἔρδω, καὶ τύραννος ὧν ὅμως,
νίκα. χρόνῳ γάρ, οἷδ' ἐγὼ, γνώσει τάδε,
ὁθύνεκε' αὐτὸς αὐτὸν οὔτε νῦν καλὰ
δρᾶς οὔτε πρόσθεν εἰργάσω βίᾳ φίλων,
ὀργῇ χάριν δούς, ἥ σ' αἰεὶ λυμαίνεται. 855
- ΧΟ. ἐπίσχεσ' αὐτοῦ, ξεῖνε. ΚΡ. μὴ ψαύειν λέγω.
ΧΟ. οὔτοι σ' ἀφήσω, τῶνδ' ἐγ' ἐστερημένος.
ΚΡ. καὶ μείζον ἄρα ῥύσιον πόλει τάχα
θήσεις· ἐφάψομαι γὰρ οὐ ταῦταιν μόναιν.
ΧΟ. ἀλλ' ἐς τί τρέψεις; ΚΡ. τόνδ' ἀπάξομαι λαβών. 860
ΧΟ. δεινὸν λέγεις. ΚΡ. ὥς τοῦτο νῦν πεπράξεται,
ἦν μὴ μ' ὁ κραινὼν τῆσδε γῆς ἀπειργάθῃ.
ΟΙ. ὦ φθέγμ' ἀναιδές, ἥ σὺ γὰρ ψαύσεις ἐμοῦ;
ΚΡ. αὐδῶ σιωπᾶν. ΟΙ. μὴ γὰρ αἶδε δαίμονες
θεῖόν μ' ἄφωνον τῆσδε τῆς ἀρᾶς ἔτι, 865
ὅς μ', ὦ κάκιστε, ψιλὸν ὅμμ' ἀποσπάσας
πρὸς ὄμμασιν τοῖς πρόσθεν ἐξοίχει βίᾳ.
τοιγὰρ σέ *γ', αὐτὸν καὶ γένος τὸ σόν, θεῶν
ὁ πάντα λεύσσω· Ἥλιος δοίῃ βίον
τοιούτου οἶον καμὲ γηράναι ποτέ. 870
- ΚΡ. ὁρᾶτε ταῦτα, τῆσδε γῆς ἐγχώριοι;
ΟΙ. ὁρῶσι καμὲ καὶ σέ, καὶ φρονοῦσ' ὅτι
ἔργοις πεπονθὼς ῥήμασιν σ' ἀμύνομαι,
ΚΡ. οὔτοι καθέξω θυμὸν, ἀλλ' ἄξω βίᾳ
κεὶ μούνος εἰμι τόνδε καὶ χρόνῳ βραδύς. 875
- ΟΙ. ἀντ. ἰὼ τάλας.
ΧΟ. ὅσον λῆμ' ἔχων ἀφίκου, ξέν', εἰ τάδε δοκέεις τελεῖν.
ΚΡ. δοκῶ. ΧΟ. τάνδ' ἄρ' οὐκέτι νεμῶ πόλιν.
ΚΡ. τοῖς τοι δικαίοις χῶ βραχὺς νικᾷ μέγαν. 880
ΟΙ. ἀκούεθ' οἷα φθέγγεται;
ΚΡ. Ζεὺς *γ' ἂν εἰδείῃ, σὺ δ' οὐ.
ΧΟ. ἄρ' οὐχ ὕβρις τὰδ'; ΚΡ. ὕβρις, ἀλλ' ἀνεκτέα.
ΧΟ. ἰὼ πᾶς λεώς, ἰὼ γὰρ πρόμοι,

μολετε σὺν τάχει, μολετ'· ἐπεὶ πέραν 885
περῶσιν *γε δῆ.

ΘΗ. τίς ποθ' ἡ βοή; τί τοῦργον; ἐκ τίνος φόβου ποτὲ
βουθυτοῦντά μ' ἀμφὶ βωμὸν ἔσχετ' ἐναλίφ θεῶ
τοῦδ' ἐπιστάτῃ Κολωνοῦ; λέξαθ', ὥς εἰδῶ τὸ πᾶν,
οὐ χάριν δεῦρ' ᾗξα θάσσον ἢ καθ' ἡδονὴν πυδός. 890

ΟΙ. ὦ φίλτατ', ἔγνω γὰρ τὸ προσφώνημά σου,
πέπονθα δεινὰ τοῦδ' ὑπ' ἀνδρὸς ἀρτίως.

ΘΗ. τὰ ποῖα ταῦτα, τίς δ' ὁ πημήνας; λέγε.

ΟΙ. Κρέων δδ', ὃν δέδορκας, οἴχεται τέκνων
ἀποσπᾶσας μου τὴν μόνην ξυνωρίδα. 895

ΘΗ. πῶς εἶπας; ΟΙ. οἶά περ πέπονθ' ἀκήκοας.

ΘΗ. οὔκουν τις ὥς τάχιστα προσπόλων μολῶν
πρὸς τοῖσδε βωμοὺς πάντ' ἀναγκάσει λεῶν
ἀνιππον ἱππότην τε θυμάτων ἄπο
σπεύδειν ἀπὸ ῥυτῆρος, ἔνθα δίστομοι 900

μάλιστα συμβάλλουσιν ἐμπόρων ὁδοί,
ὥς μὴ παρέλθωσ' αἱ κόραι, γέλως δ' ἐγὼ
ξένῳ γένεσθαι τῶδε, χειρωθεὶς βία.

ἴθ', ὥς ἀνωγα, σὺν τάχει. τοῦτον δ' ἐγώ,
εἰ μὲν δι' ὀργῆς ἦκον, ἧς δδ' ἄξιος, 905

ἄτρωτον οὐ μεθῆκ' ἂν ἐξ ἐμῆς χερρός·
ἄν' δ' ὥσπερ αὐτὸς τοὺς νόμους εἰσῆλθ' ἔχων,
τούτοισι κοῦκ ἄλλοισιν ἀρμοσθήσεται.

οὐ γάρ ποτ' ἔξει τῆσδε τῆς χώρας, πρὶν ἂν
κείνας ἐναργεῖς δεῦρὸ μοι στήσης ἄγων· 910
ἐπεὶ δέδρακας οὐτ' ἐμοῦ καταξίως

οὐθ' ὧν πέφυκας αὐτὸς οὔτε σῆς χθονός,
ὅστις δίκαι' ἀσκούσαν εἰσελθὼν πόλιν
κᾶνευ νόμου κραίνουσιν οὐδέν, εἰτ' ἀφείς

τὰ τῆσδε τῆς γῆς κύρι' ὧδ' ἐπεισπесῶν 915
ἄγεις θ' ἀ χρῆξεις καὶ παρίστασαι βία·
καὶ μοι πόλιν κένανδρον ἢ δοῦλην τινὰ
ἔδοξας εἶναι, κᾶμ' ἴσον τῷ μηδενί.

- καίτοι σε Θῆβαί γ' οὐκ ἐπαίδευσαν κακόν
οὐ γὰρ φιλοῦσιν ἄνδρας ἐκδίκους τρέφειν, 920
οὐδ' ἂν σ' ἐπαινέσειαν, εἰ πυθοίαιο
συλῶντα τὰμὰ καὶ τὰ τῶν θεῶν, βία
ἄγοντα φωτῶν ἀθλίων ἱκτήρια.
οὐκουν ἐγὼ γ' ἂν σῆς ἐπεμβαίνων χθονός,
οὐδ' εἰ τὰ πάντων εἶχον ἐνδικώτατα, 925
ἄνευ γε τοῦ κραίνοντος, ὅστις ἦν, χθονός
οὐθ' εἶλκον οὐτ' ἂν ἦγον, ἀλλ' ἠπιστάμην
ξένον παρ' ἀστοῖς ὡς διαιτᾶσθαι χρεῶν
σὺ δ' ἀξίαν οὐκ οὔσαν αἰσχύνεις πόλιν
τὴν αὐτὸς αὐτοῦ, καί σ' ὁ πληθύων χρόνος 930
γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενόν.
εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν,
τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινα,
εἰ μὴ μέτοικος τῆσδε τῆς χώρας θέλεις
εἶναι βία τε κοῦχ ἐκών· καὶ ταῦτά σοι 935
τῷ νῷ θ' ὁμοίως κἀπὸ τῆς γλῶσσης λέγω.
- ΧΟ. ὀρᾶς ἔν' ἤκεις, ὦ ξέν' ; ὡς ἀφ' ὧν μὲν εἰ
φαίνει δίκαιος, ὁρῶν δ' ἐφευρίσκει κακά.
- ΚΡ. ἐγὼ οὐτ' ἀνάνδρον τήνδε τὴν πόλιν λέγων,
ὦ τέκνον Αἰγέως, οὐτ' ἄβουλον, ὡς σὺ φῆς, 940
τοῦργον τόδ' ἐξέπραξα, γινώσκων δ' ὅτι
οὐδεὶς ποτ' αὐτοὺς τῶν ἐμῶν ἂν ἐμπέσοι
ζῆλος ξυναίμων, ὥστ' ἐμοῦ τρέφειν βία.
ἤδη δ' ὀθύνεκ' ἄνδρα καὶ πατροκτόνον
κᾶναγον οὐ δεξιοῖα, οὐδ' ὅτφ γάμοι 945
ξυνόντες εὐρέθησαν ἀνόσιοι τέκνων.
τοιούτων αὐτοῖς Ἄρεος εὐβουλον πάγον
ἐγὼ ξυνῆδη χθόνιον ὄνθ', ὃς οὐκ ἐᾷ
τοιούσδ' ἀλήτας τῇδ' ὁμοῦ ναίειν πόλει·
φ' πίστιν ἴσχων τήνδ' ἐχειρούμην ἄγραν. 950
καὶ ταῦτ' ἂν οὐκ ἔπρασσον, εἰ μὴ μοι πικρὰς
αὐτῷ τ' ἀρὰς ἤρᾶτο καὶ τῷμῳ γένει·

- ἀνθ' ὧν πεπονηθὼς ἤξιουν τάδ' ἀντιδρᾶν.
 θυμοῦ γὰρ οὐδὲν γῆράς ἐστιν ἄλλο πλὴν
 θανεῖν· θανόντων δ' οὐδὲν ἄλγος ἄπτεται. 955
 πρὸς ταῦτα πράξεις οἷον ἂν θέλῃς· ἐπεὶ
 ἔρημία με, καὶ δίκαι' ὅμως λέγω,
 σμικρὸν τίθησι· πρὸς δὲ τὰς πράξεις ὅμως,
 καὶ τηλικόσδ' ὧν, ἀντιδρᾶν πειράσομαι.
- ΟΙ. ὦ λῆμ' ἀναιδές, τοῦ καθυβρίξειν δοκεῖς, 960
 πότερον ἐμοῦ γέροντος, ἢ σαυτοῦ, τότε ;
 ὅστις φόνους μοι καὶ γάμους καὶ συμφορὰς
 τοῦ σου διήκας στόματος, ἃς ἐγὼ τάλας
 ἤνεγκον ἄκων· θεοῖς γὰρ ἦν οὕτω φίλον,
 τάχ' ἂν τι μὴνίουσιν εἰς γένος πάλαι. 965
 ἐπεὶ καθ' αὐτόν γ' οὐκ ἂν ἐξεύροις ἐμοὶ
 ἁμαρτίας ὄνειδος οὐδὲν ἀνθ' οἷου
 τάδ' εἰς ἐμαντὸν τοὺς ἐμούς θ' ἡμάρτανον.
 ἐπεὶ δίδαξον, εἴ τι θέσφατον πατρὶ
 χρησμοῖσιν ἱκνεῖθ' ὥστε πρὸς παίδων θανεῖν, 970
 πῶς ἂν δικαίως τοῦτ' ὀνειδίζοις ἐμοί,
 ὃς οὔτε βλάστας πω γενεθλίου πατρός,
 οὐ μητρός εἶχον, ἀλλ' ἀγέννητος τότε ἦ ;
 εἰ δ' αὖ φανείς δύστηνος, ὥς ἐγὼ 'φάνην,
 ἐς χεῖρας ἦλθον πατρὶ καὶ κατέκτανον, 975
 μηδὲν ξυνεῖς ὧν ἔδρων εἰς οὓς τ' ἔδρων,
 πῶς *δὲν τό γ' ἄκον πρᾶγμ' ἂν εἰκότως ψέγοις ;
 μητρός δέ, τλήμων, οὐκ ἐπαισχύνει γάμους
 οὐσης ὁμαίμου σῆς μ' ἀναγκάζων λέγειν
 οἶους ἐρῶ τάχ'· οὐ γὰρ οὖν σιγήσομαι, 980
 σοῦ γ' εἰς τόδ' ἐξελθόντος ἀνόσιον στόμα.
 ἔτικτε γὰρ μ' ἔτικτεν, ὦ μοι μοι κακῶν,
 οὐκ εἰδὼτ' οὐκ εἰδυῖα, καὶ τεκοῦσά με
 αὐτῆς ὄνειδος παῖδας ἐξέφυσέ μοι.
 ἀλλ' ἐν γὰρ οὖν ἔξοιδα, σέ μὲν ἐκόντ' ἐμέ 985
 κείνην τε ταῦτα δυστομεῖν· ἐγὼ δέ νυν

- ἄκων ἔργημα, φλόγγημαί τ' ἄκων ταῖα.
 ἀλλ' οὐ γὰρ οὐτ' ἐν τοῖσδ' ἀκούσονται κακῶς
 γήμοντιν οὐδ' οὐκ αἶν' ἐμφαρεῖς σὺ μοι
 φόνους πατρῶους ἐξουσιάζουσ' ἑκέρως. 99α
 ἐν γὰρ μ' ἄμαψαι μούκων ἄν σ' ἀναταράξῃ
 εἰ τίς σε τὸν δίκαιον αὐτίκ' ἐκείδῃ
 πτείνῃ παραστάς, πότερ' αὖ πωθέσθαι ἄν εἴ
 ποτ' ἦρ' σ' ὁ καῖνον, ἢ τίποτ' ἄν εὐθέως ;
 δικῶ μὲν, εἴπερ ἔην φίλεις, τὸν αἴτιον 99β
 τινί ἄν, οὐδὲ τοιυδικοῦ περιβλεπόμεν.
 τοιαῦτα μέντοι καὶ τὸς εἰσέειδ' ἀκαῖα,
 θεῶν ἀνέστησαν οἷς ἐγὼ οὐδὲ τὴν πατρός
 ψυχὴν ἄν οἶμαι ζῶσαν ἀνταπεινῶ ἑμοί.
 σὸ δ', εἰ γὰρ οὐ δίκαιος, ἀλλ' ἄκων καλῶν 100α
 λέγεσθ' ἐνομίζων, ῥήτων ἄρρητῶν τ' ἔπος,
 τοιαῦτ' ἐκταυρίζεις με τῶνδ' ἐναστίων.
 καὶ σοι τὸ Θησέως ὄνομα θαυπέυσσε καλῶν,
 καὶ τὰς Ἀθήνας, ὥς καταψηφίσαι καλῶς
 κῆρ' ὧδ' ἐπακτῶν πολλὰ τοῦδ' ἐκλαυθάνει, 100β
 ὁθύνει' εἰ τις γῇ θεοὺς ἐκίσταται
 τιμῶν σεβίζεσθ', ἦδε τοῦδ' ὑπερφέρεται,
 ἄρ' ἦρ' σὸ κλέψας τὸν ἱκέτην γέροντ' ἐμὲ
 αἰτόν τ' ἐχειροῦ τὰς κόρας τ' ὄχει λαβῶν.
 ἄνθ' ὧν ἐγὼ νῦν τάσδε τὰς θεὰς ἑμοί 1010
 καλῶν ἱκνούμαι καὶ κατασκήπτω λιταῖς
 ἐλθεῖν ἀρωγὰς θυμμάχους θ', ἵν' ἐκμάθῃς
 οἷων ὑπ' ἀνδρῶν ἦδε φρουρεῖται πόλις.
 ΧΟ. ὁ ξείνος, ὡναῖξ, χρηστός· αἱ δὲ συμφοραὶ
 αἰτοῦ πανώλεις, ἥξια δ' ἀμυνθεῖν. 1015
 ΘΗ. Ὀλλίς λόγων· ὥς οἱ μὲν ἐξηρηπασμένοι
 σπεύδουσιν, ἡμεῖς δ' οἱ παθόντες ἵσταμεν.
 ΚΡ. τί δ' ἦρ' ἀμαυροῖ φῶσι προστάσσεις ποιεῖν ;
 ΘΗ. ὁδοῦ κατάρχειν τῇ ἐκεί, πομπὴν δέ με
 χωρεῖν, ἵν', εἰ μὲν ἐν τόποισι τοῖσδ' ἔχεις 1020

- τὰς παῖδας ἡμῶν, αὐτὸς ἐκδείξης ἐμοί·
 εἰ δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῖν·
 ἄλλοι γὰρ οἱ σπεύδοντες, οὓς οὐ μὴ ποτε
 χῶρας φυγόντες τῆσδ' ἐπεύξονται θεοῖς.
 ἀλλ' ἐξυφηγοῦ· γνῶθι δ' ὥς ἔχων ἔχει 1025
 καὶ σ' εἴλε θηρῶνθ' ἢ τύχη· τὰ γὰρ δόλω
 τῷ μὴ δικαίῳ κτήματ' οὐχὶ σώζεται.
 κοῦκ ἄλλον ἔξεις εἰς τόδ'· ὥς ἔξειδά σε
 σὺ ψιλὸν οὐδ' ἄσκειον ἐς τοσήνδ' ὕβριν
 ἦκοντα τόλμης τῆς παρεστώσης τανῦν, 1030
 ἀλλ' ἔσθ' ὅτῳ σὺ πιστὸς ὢν ἔδρας τάδε.
 ἃ δεῖ μ' ἀβρῆσαι, μηδὲ τήνδε τὴν πόλιν
 ἐνὸς ποιῆσαι φωτὸς ἀσθνεστέραν.
 νοεῖς τι τούτων, ἢ μάτην τὰ νῦν τέ σοι
 δοκεῖ λελέχθαι χῶτε ταῦτ' ἐμῇχανῶ ; 1035
 ΚΡ. οὐδὲν σὺ μεμπτὸν ἐνθάδ' ὢν ἔρεῖς ἐμοί·
 οἴκοι δὲ χῆμεῖς εἰσόμεσθ' ἃ χρὴ ποιεῖν.
 ΘΗ. χωρῶν ἀπειλεῖ νυν' σὺ δ' ἡμῖν, Οἰδίπους,
 ἔκκλητος αὐτοῦ μίμνε, πιστωθεὶς ὅτι,
 ἦν μὴ θάνω 'γὼ πρόσθεν, οὐχὶ παύσομαι 1040
 πρὶν ἂν σε τῶν σῶν κύριον στήσω τέκνων.
 ΟΙ. θναῖο, Θησεῦ, τοῦ τε γενναίου χάριν
 καὶ τῆς πρὸς ἡμᾶς ἐνδίκου προμηθείας.
 ΧΟ. στρ.α. εἶπ' ὅθι δαῖων
 ἀνδρῶν τάχ' ἐπιστροφᾷ 1045
 τὸν χαλκοβόαν Ἄρη
 μίξουσιν, ἢ πρὸς Πυθίαις,
 ἢ λαμπάσιν ἅκταις,
 οὐ πότνια σεμνὰ τιθνοῦνται τέλη 1050
 θνατοῖσιν, ὢν καὶ χρυσέα
 κλῆς ἐπὶ γλώσσῃ βέβακε
 προσπόλων Εὐμολπιδᾶν
 ἐνθ' οἶμαι τὸν ἐγρεμάχαν
 Θησέα καὶ τὰς διστᾶλους 1055

- ἀδμήτωσ ἀδελφὰς
 αὐτάρκει τάχ' ἐμμίξεω βοᾷ
 τοῦσδ' ἀνὰ χώρους·
 ἀντ.α. ἥ που τὸν ἐφέσπερον
 πέτρας πυφάδος πελώσ' 1060
 Οἰάτιδος ἐκ νομοῦ,
 πώλοισιν, ἥ ῥιμφοαρμάτοις
 φεύγοντες ἐμίλλαις.
 ὑλώσεται· δεινὸς ὁ προσχώρων Ἄρης, 1065
 δεινὰ δὲ Θησεϊδᾶν ἀκμή,
 πῦρ γὰρ ἀστράπτει χαλινός,
 πῦρσιν ὅς ῥιμῆται κατ' ἀμ-
 πυκτήριον φάλαρα πώλων
 βμβυσιν, οἱ τὴν ἵππιαν 1070
 τιμῶσιν Ἀθῶναν
 καὶ τὴν πόντιον γαυάοχον
 ἔναι φίλον υἱόν.
 στρ.β. ἔρδουσιν, ἥ μέλλουσιν, ὥς 1074
 προμνήται τί μοι
 γνώμα τάχ' ἀνδῶσειν
 τὰν δεινὰ τλᾶσαν, δεινὰ δ' εὐρούσαν πρὸς αὐθαίμων πάθῃ.
 τελεῖ τελεῖ Ζεὺς τι κατ' ἄμαρ·
 μῦντις εἴμ' ἐσθλῶν ἀγώνων. 1080
 εἴθ' ἀελλαία ταχύρρωστος πελειὰς
 αἰθερίας κηφέας κύρσαιμι τῶνδ' ἀγώνων
 θεωρήσασα τοῦμδον ὅμμα.
 ἀντ.β. ἰὼ Ζεῦ, πάνταρχε θεῶν, 1085
 * κακότητος, πόρου
 γῆς τᾶσδε δαμοίχους
 σθένει ἡμικτεῖν τὸν εἴηγον τελειῶσαι λόχον,
 στανὲ τε καὶ Πηλλᾶς Ἀθῶνα. 1090
 καὶ τὸν ἀργεῖτον Ἀκυλλῶ
 καὶ κασιγνήταν κικροστίκτων ὀπαδὸν
 ἀκινυδῶν ἐλάφῶν στέργῳ διπλᾶς ἀρωγᾶς

- μολεῖν γὰρ τᾷδε καὶ πολίταις. 1095
 ὦ ξείν' ἀλήτα, τῷ σκοπῷ μὲν οὐκ ἔρείς
 ὡς ψευδόμαντις· τὰς κόρας γὰρ εἰσορῶ
 τάσδ' ἄσσον αὖθις ὧδε προσπολουμένας
 ΟΙ. ποῦ ποῦ; τί φῆς; πῶς εἶπας; ΑΝ. ὦ πάτερ πάτερ,
 τίς ἂν θεῶν σοι τόνδ' ἄριστον ἄνδρ' ἰδεῖν 1100
 δοίη, τὸν ἡμᾶς δεῦρο προσπέψαντά σοι;
 ΟΙ. ὦ τέκνον, ἦ πάρεστον; ΑΝ. αἶδε γὰρ χέρες
 Θησέως ἔσωσαν φιλάτων τ' ὀπαόνων.
 ΟΙ. προσέλθετ', ὦ παῖ, πατρί, καὶ τὸ μηδαμὰ
 ἐλπισθὲν ἤξειν σῶμα βαστάσαι δότε. 1105
 ΑΝ. αἰτεῖς ἂ τεύξει· σὺν πόθῳ γὰρ ἡ χάρις.
 ΟΙ. ποῦ δῆτα, ποῦ 'στον; ΑΝ. αἰδ' ὁμοῦ πελάζομεν.
 ΟΙ. ὦ φίλτατ' ἔρην. ΑΝ. τῷ τεκόντι πᾶν φίλον.
 ΟΙ. ὦ σκῆπτρα φωτός. ΑΝ. δυσμόρου γε δύσμορα.
 ΟΙ. ἔχω τὰ φίλτατ', οὐδ' ἔτ' ἂν πανάθλιος 1110
 θανὼν ἂν εἶην σφῶν παρεστῶσαιν ἐμοί.
 ἐρείσας, ὦ παῖ, πλευρὸν ἀμφιδέξιον
 *ἐμφύντε τῷ φύσαντι, κάναπαύσετον
 τοῦ πρόσθ' ἐρήμου τοῦδε δυστήνου πλάνου.
 καὶ μοι τὰ πραχθέντ' εἶπαθ' ὡς βράχιστ', ἐπεὶ 1115
 ταῖς τηλικαῖσδε σμικρὸς ἔξαρκεῖ λόγος.
 ΑΝ. ὃδ' ἔσθ' ὁ σώσας· τοῦδε χρὴ κλύειν, πάτερ,
 καὶ σοί τε τοῦργον *τοῦτ' *ἐμοί τ' ἔσται βραχύ.
 ΟΙ. ὦ ξεῖνε, μὴ θαύμαζε, πρὸς τὸ λιπαρὲς
 τέκν' εἰ φανέντ' ἀελπτα μηκύνω λόγον. 1120
 ἐπίσταμαι γὰρ τήνδε τὴν ἐς τάσδε μοι
 τέρψιν παρ' ἄλλου μηδενὸς πεφασμένην.
 σὺ γάρ νιν ἐξέσωσας, οὐκ ἄλλος βροτῶν.
 καὶ σοι θεοὶ πόροιεν ὡς ἐγὼ θέλω,
 αὐτῷ τε καὶ γῇ τῇδ'· ἐπεὶ τό γ' εὐσεβὲς 1125
 μόνους παρ' ὕμιν εὖρον ἀνθρώπων ἐγὼ
 καὶ τοῦπιεικὲς καὶ τὸ μὴ ψευδοστομεῖν.
 εἰδὼς δ' ἀμύνω τοῖσδε τοῖς λόγοις τάδε.

- ἔχω γὰρ ἔχω λὰ σὲ καὶ ἄλλων ἑταῶν.
 καὶ μοι χεῖρ', ἀναξ, δεξιὴν ἄρεξω. ὥς 1130
 φαίτω φάλησσι τ', εἰ θέμις, τὸ σὺν αἴμα.
 καίτοι τί φωνῶ; πῶς δ' ἂν ἄλλιος γεγάς
 θεγεῖν θελήσοιμ' ἀνδρός, ᾧ τίς οἶε ἐπὶ
 κηλὶς κακῶν ξένουκος; οἷα ἔργω σέ,
 οἷδ' οὖν εἴσω. τοῖς γὰρ ἐμπείροις ἑταῶν 1135
 μόνους οἶον τε στυγαλοκαρτεῖν τάδε.
 σὺ δ' αἰτῶν μοι χαῖρε καὶ τὰ λοκά μου
 μέλου δικαίως, ὥσπερ ἐς τὸ ἡμέρας.
- ΘΗ. οὐτ' εἴ τι μῆκος τῶν λόγων ἔθου πλέον,
 τέκνοισι τερφθῆεις τοῖσδε, θαυμάσας ἔχω, 1140
 οἷδ' εἰ πρὸ τοῦμοῦ προέλαβες τὰ τῶνδ' ἔπη.
 βάρος γὰρ ἡμᾶς οὐδὲν ἐκ τούτων ἔχει.
 οὐ γὰρ λόγουσι τὸν βίον σπουδάζομεν
 λαμπρὸν ποιῆσθαι μάλλον ἢ τοῖς δραμένοις.
 δείκνυμι δ' ὦν γὰρ ὤμοσ' οὐκ ἐφευσάμην 1145
 οὐδὲν σε, πρέσβυ. τάσδε γὰρ πάρεμ' ἄγω
 ζώσας, ἀκραυφνεῖς τῶν κατηκελημένων.
 χῶπως μὲν ἀγῶν ἤρέθη τί δεῖ μάτηρ
 κομπεῖν, ἃ γ' εἴσει καὶ τὸς ἐκ ταύταιν ξυνῶν;
 λόγος δ' ὅς ἐμπέπτωκεν ἀρτίως ἐμοὶ 1150
 στείχοντι δεῦρο, συμβαλοῦ γνώμην, ἐπεὶ
 σμικρὸς μὲν εἰπεῖν, ἄξιος δὲ θαυμάσαι.
 πρᾶγος δ' ἀτίξιν οὐδὲν ἀνθρωπον χρεών.
- ΟΙ. τί δ' ἔστι, τέκνον Διγέως; δίδασκέ με,
 ὥς μὴ εἰδὼτ' αὐτὸν μηδὲν ὦν σὺ πυθάνει. 1155
- ΘΗ. φασὶν τιν' ἡμῖν ἄνδρα, σοὶ μὲν ἔμπολιν
 οὐκ ὄντα, συγγενῇ δέ, προσπεσύντα πως
 βωμῶ καθῆσθαι τῷ Ποσειδῶνος, παρ' ᾧ
 θύων ἔκυρον ἠνίχ' ὠρμόμην ἐγώ.
- ΟΙ. ποδαπὸν; τί προσχρῆζοντα τῷ θαλήματι; 1160
- ΘΗ. οὐκ οἶδα πλὴν ἔν' σοῦ γάρ, ὥς λέγουσί μοι,
 βραχύν τιν' αἰτεῖ μῦθον οὐκ ὄγκου πλέων.

- ΟΙ. ποῖόν τιν' ; οὐ γὰρ ἦδ' ἔδρα σμικροῦ λόγου.
 ΘΗ. σοὶ φασὶν αὐτὸν ἐς λόγους ἔλθειν μολόντ' αἰτεῖν ἀπελθεῖν τ' ἀσφαλῶς τῆς δεῦρ' ὁδοῦ. 1165
 ΟΙ. τίς δ' ἦτ' ἂν εἴη τήνδ' ὁ προσθακῶν ἔδραν ;
 ΘΗ. ὄρα κατ' Ἄργος εἴ τις ὑμῖν ἐγγενὴς ἔσθ', ὅστις ἂν σου τοῦτο προσχρήζοι τυχεῖν.
 ΟΙ. ὦ φίλτατε, σχῆς οὐπερ εἴ. ΘΗ. τί δ' ἔστι σοι ;
 ΟΙ. μή μου δεηθῆς. ΘΗ. πράγματος ποίου ; λέγε. 1170
 ΟΙ. ἔξοιδ' ἀκούων τῶνδ' ὅς ἐσθ' ὁ προστάτης.
 ΘΗ. καὶ τίς ποτ' ἐστίν, ὃν γ' ἐγὼ ψέξαιμί τι ;
 ΟΙ. παῖς οὐμός, ὄναξ, στυγνός, οὐ λόγων ἐγὼ ἄλγιστ' ἂν ἀνδρῶν ἐξανασχοίμην κλύων.
 ΘΗ. τί δ' ; οὐκ ἀκούειν ἔστι, καὶ μὴ δρᾶν ἂ μὴ 1175
 χρήσεις ; τί σοι τοῦτ' ἐστὶ λυπηρόν, κλύειν ;
 ΟΙ. ἔχθιστον, ὄναξ, φθέγμα τοῦθ' ἤκει πατρί· καὶ μή μ' ἀνάγκη προσβάλλης τάδ' εἰκαθεῖν.
 ΘΗ. ἀλλ' εἰ τὸ θάκημ' ἐξαναγκάζεις, σκόπει· μή σοι πρόνοι' ἦ τοῦ θεοῦ φυλακτέα. 1180
 ΑΝ. πάτερ, πιθοῦ μοι, κεῖ νέα παραινέσω.
 τὸν ἄνδρ' ἔασον τόνδε τῇ θ' αὐτοῦ φρενὶ χάριν παρασχεῖν τῷ θεῷ θ' ἂ βούλεται, καὶ νῶν ὕπεικε τὸν κασίγνητον μολεῖν.
 οὐ γάρ σε, θάρσει, πρὸς βίαν παρασπᾶσει γνώμης, ἂ μὴ σοι συμφέροντα λέξεται. 1185
 λόγων δ' ἀκούσαι τίς βλάβη ; τά τοι καλῶς εὐρημέν' ἔργα τῷ λόγῳ μηνύεται.
 ἔφηνσας αὐτόν· ὥστε μηδὲ δρώντά σε τὰ τῶν * κάκιστα δυσσεβεστάτων, πάτερ, 1190
 θέμεις σέ γ' εἶναι κείνον ἀντιδρᾶν κακῶς.
 ἀλλ' αὐτόν—εἰσὶ χᾶτέροις γοναὶ κακαὶ καὶ θυμός ὀξύς, ἀλλὰ νοουθετούμενοι φίλων ἐπ' ὤδαις ἐξεπᾶδονται φύσιν.
 σὺ δ' εἰς ἐκεῖνα, μὴ τὰ νῦν, ἀποσκόπει 1195
 πατρῷα καὶ μητρῷα πῆμαθ' ἀπαθες,

- κὰν κείνα λεύσσης, οἷδ' ἐγὼ, γνώσει κακοῦ
 θυμοῦ τελευτὴν ὡς κακὴ προσίγνεται.
 ἔχεις γὰρ οὐχὶ βαιὰ τὰνθυμήματα,
 τῶν σῶν ἀδέρκτων ὀμμάτων τητῶμενος. 1200
 ἀλλ' ἡμῖν εἴκε. λιπαρεῖν γὰρ οὐ καλὸν
 δίκαια προσχρήζουσιν, οὐδ' αὐτὸν μὲν εὖ
 πάσχειν, παθόντα δ' οὐκ ἐπίστασθαι τίνειν.
- ΟΙ. τέκνον, βαρεῖαν ἡδοιὴν νικᾷτέ με
 λέγοντες· ἔστω δ' οὖν ὅπως ὑμῖν φίλον.
 μόνον, ξέν', εἴπερ κείνος ᾧδ' ἐλεύσεται,
 μηδεὶς κρατεῖτω τῆς ἐμῆς ψυχῆς ποτέ. 1205
- ΘΗ. ἀπαξ τὰ τοιαῦτ', οὐχὶ δις χρήζω κλύειν,
 ᾧ πρέσβυ. κομπεῖν δ' οὐχὶ βούλομαι· σὺ δὲ
 σῶς ἴσθ', εἴαν περ καμέ τις σῴξῃ θεῶν. 1210
- ΧΟ. στρ. ὅστις τοῦ πλέονος μέρους χρήζει τοῦ μετρίου παρεῖς
 ζῶειν, σκαιοσύναν φυλάσσω· ἐν ἐμοὶ κατάδηλος ἔσται.
 ἐπεὶ πολλὰ μὲν αἱ μακραὶ ἀμέραι κατέθεντο διή 1215
 λύπας ἐγγυτέρω, τὰ τέρποντα δ' οὐκ ἂν ἴδοις ὅπου,
 ὅταν τις ἐς πλεόν πέσῃ
 τοῦ θέλοντος· *ὁ δ' ἐπίκουρος ἰσοτέλεστος, 1220
 Ἄϊδος ὅτε μοῖρ' ἀνυμέναιος
 ἄλυρος ἄχορος ἀναπέφηνε,
 θάνατος ἐς τελευτάν.
- ἀντ. μὴ φῦναι τὸν ἀπαντα νικᾷ λόγον· τὸ δ', ἐπεὶ φανῇ, 1225
 βῆναι κείμεν ὅθεν περ ἦκει πολὺ δεύτερον ὡς τάχιστα.
 ὡς εἶτ' ἂν τὸ νέον παρῇ, κούφας ἀφροσύνας φέρον, 1230
 τίς πλάγχθη† πολύμοχθος ἔξω; τίς οὐ καμάτων ἐνι;
 φόνοι, στάσεις, ἔρις, μάχαι
 καὶ φθόνοι· τό τε κατὰ μεμπτον ἐπιλέλογχε 1235
 πύματον ἀκρατὲς ἀπροσόμιλον
 γῆρας ἄφιλον, ἵνα πρόπαντα
 κακὰ κακῶν ξυνοικεῖ.
- ἐπ. ἐν ᾧ τλάμων ὅδ', οὐκ ἐγὼ μόνος,
 πάντοθεν βόρειος ὡς τις 1240

ἄκτὰ κυματοπλήξ χειμερία κλονεῖται,

ὥς καὶ τόνδε κατάκρας

δειναὶ κυματοαγεῖς

ἄται κλονέουσιν αἰεὶ ξυνοῦσαι,

αἰ μὲν ἀπ' αἰλίου δυσμῶν,

1245

αἰ δ' ἀνατέλλοντος,

αἰ δ' ἀνὰ μέσσαν ἄκτῶν,

αἰ δὲ νυχτῶν ἀπὸ ῥιπῶν.

ΑΝ. καὶ μὴν ὃδ' ἡμῖν, ὥς ἔοικεν, ὁ ξένος,

—ἀνδρῶν γε μούνος, ὦ πάτερ,—δι' ὀμματος

1250

ἄστακτὶ λείβων δάκρυον ὧδ' ὁδοιπορεῖ.

ΟΙ. τίς οὗτος;

ΑΝ. ὄνπερ καὶ πάλαι κατείχομεν

γνώμη, πάρεστι δεῦρο Πολυνείκης ὅδε.

ΠΟΛΥΝΕΙΚΗΣ.

οἴμοι, τί δράσω; πότερα τάμαντοῦ κακὰ

πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδ' ὀρώω

1255

πατρὸς γέροντος; ὅν ξένης ἐπὶ χθονὸς

σὺν σφῶν ἐφύρηκ' ἐνθάδ' ἐκβεβλημένον

ἔσθῃσι σὺν τοιαῦδε, τῆς ὁ δυσφιλῆς

γέρων γέροντι συγκατάρκηκεν * πίνος

πλευρὰν μαραίνων, κρατὶ δ' ὀμματοστερεῖ

1260

· κόμη δι' αὐρας ἀκτένιστος ἄσσεται·

ἀδελφὰ δ' ὥς ἔοικε, τούτοισιν φορεῖ

τὰ τῆς ταλαίνης νηδύος θρεπτήρια.

ἀγὼ πανώλης ὄψ' ἄγαν ἐκμανθάνω·

καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς

1265

ταῖς σαῖσιν ἦκειν· τὰμὰ μὴ 'ξ ἄλλων πύθῃ.

ἀλλ' ἔστι γὰρ καὶ Ζηνὶ σύνθακος θρόνων

Αἰδῶς ἐπ' ἔργοις πᾶσι, καὶ πρὸς σοί, πάτερ,

παρασταθήτω. τῶν γὰρ ἡμαρτημένων

ἄκη μὲν ἔστι, προσφορά δ' οὐκ ἔστ' ἔτι.

1270

τί σιγᾶς;

φώνησον, ὦ πάτερ, τί· μή μ' ἀποστραφῇς.

- οὐδ' ἀνταμείβει μ' οὐδέν; ἀλλ' ἀτιμάσας
πέμψεις ἄναυδος, οὐδ' ἂ μὴνίεις φράσας;
ὦ σπέρματ' ἀνδρὸς τοῦδ', ἐμαὶ δ' ὁμαίμονες, 1275
πειράσαστ' ἀλλ' ὑμεῖς γε κινῆσαι πατρός
τὸ δυσπρόσοιστον ἀπροσῆγορον στόμα,
ὥς μὴ μ' ἀτιμον, τοῦ θεοῦ γε προστάτην,
οὕτως ἀφῇ γε μὴδὲν ἀντειπὼν ἔπος.
- ΑΝ. λέγ', ὦ ταλαίπωρ', αὐτὸς ὦν χρεῖα πάρει. 1280
τὰ πολλὰ γάρ τοι ῥήματ' ἢ τέρψαντά τι,
ἢ δυσχεράναντ', ἢ κατοικτίσαντά πως,
παρέσχε φωνὴν τοῖς ἀφωνήτοις τινά.
- ΠΟ. ἀλλ' ἐξερώ· καλῶς γὰρ ἐξηγεί σύ μοι· 1285
πρῶτον μὲν αὐτὸν τὸν θεὸν ποιούμενος
ἄρωγόν, ἔνθεν μ' ὧδ' ἀνέστησεν μολεῖν
ὁ τῆσδε τῆς γῆς κοίρανος, διδοὺς ἐμοὶ
λέξαι τ' ἀκοῦσαί τ' ἀσφαλεῖ σὺν ἐξόδῳ.
καὶ ταῦτ' ἀφ' ὑμῶν, ὦ ξένοι, βουλήσομαι 1290
καὶ ταῖνδ' ἀδελφαῖν καὶ πατρός κυρεῖν ἐμοί.
ἂ δ' ἤλθον ἤδη σοι θέλω λέξαι, πάτερ.
γῆς ἐκ πατρῴας ἐξελήλαμαι φυγὰς,
τοῖς σοῖς πανάρχοις οὐνεκ' ἐνθακεῖν θρόνοις
γονῇ πεφυκὼς ἤξιουν γεραιτέρῳ.
ἀνθ' ὦν μ' Ἑτεοκλῆς, ὦν φύσει νεώτερος, 1295
γῆς ἐξέωσεν, οὔτε νικήσας λόγῳ
οὔτ' εἰς ἔλεγχον χειρὸς οὐδ' ἔργου μολῶν,
πόλιν δὲ πείσας. ὦν ἐγὼ μάλιστα μὲν
τὴν σὴν Ἑρινὺν αἰτίαν εἶναι λέγω·
ἔπειτα καπὸ μάντεων ταύτῃ κλύω. 1300
ἐπεὶ γὰρ ἤλθον Ἄργος ἐς τὸ Δωρικόν,
λαβὼν Ἄδραστον πενθερὸν ξυνομότας
ἔστησ' ἐμαυτῷ γῆς ὅσοιπερ Ἀπίας
πρῶτοι καλοῦνται καὶ τετίμνηται δόρει,
ὅπως τὸν ἐπτάλογχον ἐς Θήβας στόλον 1305
ξὺν τοῖσδ' ἀγείρας ἢ θάνοιμι πανδίκως,

ἢ τοὺς τὰδ' ἐκπράξαντας ἐκβάλοιμι γῆς.
 εἰεν· τί δῆτα σὺν ἀφγιγμένος κυρῶ;
 σοὶ προστροπαίους, ὦ πάτερ, λιτὰς ἔχων,
 αὐτός τ' ἐμαντοῦ ξυμμάχων τε τῶν ἐμῶν, 1310
 οἱ νῦν σὺν ἐπτά τάξεσιν σὺν ἐπτά τε
 λόγχαις τὸ Θήβης πεδῖον ἀμφιστάσι πᾶν
 οἶος δορυσσοῦς Ἀμφιάρεως, τὰ πρῶτα μὲν
 δάρει κρατύνων, πρῶτα δ' οἰωνῶν ὁδοῖς·
 ὁ δεύτερος δ' Αἰτωλὸς Οἰνέως τόκος· 1315
 Τυδεύς· τρίτος δ' Ἑτέοκλος, Ἀργεῖος γεγώς·
 τέταρτον Ἰππομέδοντ' ἀπέστειλεν πατὴρ
 Ταλαός· ὁ πέμπτος δ' εὐχεται κατασκαφῇ
 Καπανεὺς τὸ Θήβης ἄστρῳ δηώσειν πυρί·
 ἔκτος δὲ Παρθενοπαῖος Ἀρκὰς ὄρνυται, 1320
 ἐπώνυμος τῆς πρόσθεν ἀδμήτης χρόνῳ
 μητρὸς λοχευθεῖς, πιστὸς Ἀταλάντης γόνος·
 ἐγὼ δὲ σός, κεῖ μὴ σός, ἀλλὰ τοῦ κακοῦ
 πότμου φυτευθεῖς, σός γέ τοι καλούμενος,
 ἄγω τὸν Ἀργεὺς ἄφοβον ἐς Θήβας στρατόν. 1325
 οἱ σ' ἀντὶ παίδων τῶνδε καὶ ψυχῆς, πάτερ,
 ἱκετεύομεν ξύμπαντες ἐξαιτούμενοι
 μῆνιν βαρεῖαν εἰκαθεῖν ὀρμωμένῳ
 τῷδ' ἀνδρὶ τοῦμοῦ πρὸς κασιγνήτου τίσειν,
 ὅς μ' ἐξέωσε κἀπεσύλησεν πάτρας. 1330
 εἰ γάρ τι πιστόν ἐστιν ἐκ χρηστηρίων,
 οἷς ἂν σὺ προσθῇ, τοῖσδ' ἔφασκ' εἶναι κράτος.
 πρὸς νῦν σε κρηνῶν καὶ θεῶν ὁμογνίων
 αἰτῶ πιθέσθαι καὶ παρεικαθεῖν, ἐπεὶ
 πτωχοὶ μὲν ἡμεῖς καὶ ξένοι, ξένος δὲ σύ· 1335
 ἄλλους δὲ θωπεύοντες οἰκοῦμεν σύ τε
 κἀγώ, τὸν αὐτὸν δαίμον' ἐξεκληφότες.
 ὁ δ' ἐν δόμοις τύραννος, ὦ τάλας ἐγώ,
 κοινῇ καθ' ἡμῶν ἐγγελῶν ἀβρύνεται·
 ὦν, εἰ σὺ τῇμῃ ξυμπαραστήσει φρενί, 1340

- βραχεῖ σὺν ὄγκῳ καὶ χρόνῳ διασκεδῶ.
 ὥστ' ἐν δόμοισι τοῖσι σοῖς στήσω σ' ἄγων,
 στήσω δ' ἐμαυτόν, κείνον ἐκβαλὼν βίᾳ.
 καὶ ταῦτα σοῦ μὲν ξυνθέλοντος ἔστι μοι
 κομπεῖν, ἄνευ σοῦ δ' οὐδὲ σωθῆναι σθένει. 1345
- ΧΟ. τὸν ἄνδρα, τοῦ πέμψαντος οὐνεκ', Οἰδίπους,
 εἰπὼν ὅποια ξύμφορ' ἔκπεμψαι πάλιν.
- ΟΙ. ἀλλ' εἰ μὲν, ἄνδρες, τῆσδε δημοῦχος χθονός
 μῇ 'τύγχῃ αὐτὸν δεῦρο προσπέμψας ἐμοὶ
 Θησεύς, δικαίων ὥστ' ἐμοῦ κλύειν λόγους, 1350
 οὐ τᾶν ποτ' ὁμφῆς τῆς ἐμῆς ἐπήσθετο·
 νῦν δ' ἀξιώθεις εἶσι κάκουςας γ' ἐμοῦ
 τοιαῦθ' ἃ τὸν τοῦδ' οὐ ποτ' εὐφρανεῖ βίον·
 ὅς γ', ὦ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων,
 ἃ νῦν ὁ σὸς ξύναμος ἐν Θήβαις ἔχει, 1355
 τὸν αὐτὸς αὐτοῦ πατέρα τόνδ' ἀπήλασας
 κῶθηκας ἄπολιν καὶ στολὰς ταύτας φορεῖν,
 ἃς νῦν δακρύεις εἰσορῶν, ὅτ' ἐν πόνῳ
 ταῦτῳ βεβηκὼς τυγχάνεις κακῶν ἐμοί.
 οὐ κλαυστὰ δ' ἐστίν, ἀλλ' ἐμοὶ μὲν οἴστέα 1360
 τάδ', ὥσπερ ἂν ζῶ, σοῦ φονέως μεμνημένος.
 σὺ γάρ με μόχθῳ τῷδ' ἔθηκας ἔντροφον,
 σύ μ' ἐξέωσας· ἐκ σέθεν δ' ἀλώμενος
 ἄλλους ἐπαιτῶ τὸν καθ' ἡμέραν βίον.
 εἰ δ' ἐξέφυσα τάσδε μὴ 'μαντῶ τροφούς 1365
 τὰς παῖδας, ἧ τᾶν οὐκ ἂν ἦ, τὸ σὸν μέρος·
 νῦν δ' αἶδε μ' ἐκσώζουσιν, αἰδ' ἐμαὶ τροφοί,
 αἰδ' ἄνδρες, οὐ γυναῖκες, εἰς τὸ συμπονεῖν
 ὑμεῖς δ' ἀπ' ἄλλου κοῦκ ἐμοῦ πεφύκατον.
 τοιγάρ σ' ὁ δαίμων εἰσορᾷ μὲν οὐ τί που 1370
 ὡς αὐτίκ', εἴπερ οἶδε κινούνται λόχοι
 πρὸς ἄστνυ Θήβης. οὐ γὰρ ἔσθ' ὅπως πολὺν
 κείνην ἐρεῖ τις, ἀλλὰ πρόσθεν αἵματι
 πεσεῖ μανθεῖς χῶ σύναμος ἐξ ἴσου.

- τοιάσδ' ἀράς σφῶν πρόσθε τ' ἐξανῆκ' ἐγὼ 1375
 νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοί,
 ἱν' ἀξιώτον τοὺς φυτεύσαντας σέβειν,
 καὶ μὴ ἔατιμάζητον, εἰ τυφλοῦ πατρός
 τοιῶδ' ἐφύτον. αἶδε γὰρ τὰδ' οὐκ ἔδρων.
 τοιγὰρ τὸ σὸν θάκημα καὶ τοὺς σοὺς θρόνους 1380
 κρατοῦσιν, εἴπερ ἐστὶν ἡ παλαίφατος
 Δίκη ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις.
 σὺ δ' ἔρρ' ἀπόπτυστός τε κἀπάτωρ ἐμοῦ,
 κακῶν κάκιστε, τάσδε συλλαβὼν ἀράς,
 ἃς σοι καλοῦμαι, μήτε γῆς ἐμφυλίου 1385
 δόρει κρατῆσαι μήτε νοστήσαι ποτε
 τὸ κοῖλον Ἄργος, ἀλλὰ συγγενεῖ χερὶ
 θανεῖν κτανεῖν θ' ὑφ' οὗπερ ἐξελέλθασαι.
 τοιαῦτ' ἀρῶμαι, καὶ καλῶ τὸ Ταρτάρου
 στυγνὸν πατρῶν ἔρεβος, ὥς σ' ἀποικίσῃ, 1390
 καλῶ δὲ τάσδε δαίμονας, καλῶ δ' Ἄρη
 τὸν σφῶν τὸ δεινὸν μίσος ἐμβεβληκότα.
 καὶ ταῦτ' ἀκούσας στείχε, κἀξάγγελ' ἰὼν
 καὶ πᾶσι Καδμείοισι τοῖς σαντοῦ θ' ἄμα
 πιστοῖσι συμμάχοισιν, οὐνec' Οἰδίπους 1395
 τοιαῦτ' ἔνειμε παισὶ τοῖς αὐτοῦ γέρα.
- ΧΟ. Πολύνεικες, οὔτε ταῖς παρελθούσαις ὁδοῖς
 ξυνήδομαί σοι, νῦν τ' ἴθ' ὥς τάχος πάλιν.
- ΠΟ. οἴμοι κελεύθου τῆς τ' ἐμῆς δυσπραξίας,
 οἴμοι δ' ἐταίρων· οἶον ἄρ' ὁδοῦ τέλος 1400
 Ἄργους ἀφωρμήθημεν, ὧ τάλας ἐγώ.
 τοιοῦτον, οἶον οὐδὲ φωνῆσαι τινα
 ἔξεσθ' ἐταίρων, οὐδ' ἀποστρέψαι πάλιν,
 ἀλλ' ὄντ' ἀνανδον τῇδε συγκῦρσαι τύχῃ.
 ὧ τοῦδ' ὅμαιμοι παῖδες, ἀλλ' ὑμεῖς, ἐπεὶ 1405
 τὰ σκληρὰ πατρός κλύετε *ταῦτ' ἀρωμένον,
 μὴ τοί με πρὸς θεῶν σφώ γ', ἐὰν αἱ τοῦδ' ἀραι
 πατρός τελώνται καὶ τις ὑμῖν ἐς δόμους

- νόστος γένηται, μή μ' ἀτιμάσῃ γέ,
 ἀλλ' ἐν τάφοις θέσθε κἀν κτερίσμασιν. 1410
 καὶ σφῶν ὁ νῦν ἔπαινος, δν κομίζετον
 τοῦδ' ἀνδρὸς οἷς πονεῖτον, οὐκ ἐλάσσονα
 ἔτ' ἄλλον οἶσει τῆς ἐμῆς ὑπουργίας.
- ΑΝ. Πολύνεικες, ἱκετεύω σε πεισθῆναι τί μοι.
 ΠΟ. ὦ φίλτάτῃ τὸ ποῖον Ἀντιγόνη; λέγε. 1415
 ΑΝ. στρέψαι στράτευμ' ἐς Ἄργος ὡς τάχιστά γε,
 καὶ μὴ σέ τ' αὐτὸν καὶ πόλιν διεργάσῃ.
- ΠΟ. ἀλλ' οὐχ οἶόν τε. πῶς γὰρ αὖθις αὐ πάλιν
 στράτευμ' ἄγοιμι ταυτὸν εἰσάπαξ τρέσας;
 ΑΝ. τί δ' αὖθις, ὦ παῖ, δεῖ σε θυμοῦσθαι; τί σοι 1420
 πάτραν κατασκάψαντι κέρδος ἔρχεται;
 ΠΟ. αἰσχρὸν τὸ φεύγειν, καὶ τὸ πρεσβεῖν οὐτ' ἐμὲ
 οὕτω γελαῖσθαι τοῦ κασιγνήτου πάρα.
- ΑΝ. ὀρᾷς τὰ τοῦδ' οὖν ὡς ἐς ὄρθον ἐκφέρει
 μαντεύμαθ', ὅς σφῶν θάνατον ἐξ ἀμφοῖν θροεῖ; 1425
 ΠΟ. χρῆζει γάρ· ἡμῖν δ' οὐχὶ συγχωρητέα.
- ΑΝ. οἴμοι τάλανα· τίς δὲ τολμήσει κλύων
 τὰ τοῦδ' ἔπεσθαι τάνδρὸς, οἳ' ἐθέσπισεν;
 ΠΟ. οὐδ' ἀγγελοῦμεν φλαυρ'· ἐπεὶ στρατηλάτου
 χρηστοῦ τὰ κρείσσω μηδὲ τάνδεα λέγειν. 1430
 ΑΝ. οὕτως ἄρ', ὦ παῖ, ταῦτά σοι δεδογμένα;
- ΠΟ. καὶ μή μ' ἐπίσχυς γ'· ἀλλ' ἐμοὶ μὲν ἦδ' ὁδὸς
 ἔσται μέλουσα δύσποσιμός τε καὶ κακὴ
 πρὸς τοῦδε πατρὸς τῶν τε τοῦδ' Ἑρινύων.
 σφῶν δ' εὐδοκίῃ Ζεὺς, τὰδ' εἰ τελεῖτέ μοι 1435
 θανόντ', ἐπεὶ οὐ μοι ζῶντι γ' αὖθις ἔξετον.
 μέθεσθε δ' ἦδη, χαίρετόν τ'. οὐ γάρ μ' ἔτι
 βλέποντ' ἐσόψεσθ' αὖθις. ΑΝ. ὦ τάλαινα' ἐγώ.
- ΠΟ. μή τοί μ' ὀδύρου. ΑΝ. καὶ τίς ἂν σ' ὀρμώμενον
 εἰς προὔπτον Ἀἰδην οὐ καταστένοι, κάσι; 1440
 ΠΟ. εἰ χρή, θανοῦμαι. ΑΝ. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ.
- ΠΟ. μὴ πείθ' ἀ μὴ δει. ΑΝ. δυστάλαινά τᾶρ' ἐγώ,

- εἴ σου στερηθῶ. ΠΟ. ταῦτα δ' ἐν τῷ δαίμονι
καὶ τῇδε φύναι χἀτέρῃ. σφῶν δ' οὖν ἐγὼ
θεοῖς ἀρῶμαι μὴ ποτ' ἀντῆσαι κακῶν 1445
ἀνάξια γὰρ πᾶσιν ἔστε δυστυχεῖν.
- ΧΟ. στρ.α. νέα τὰδε νεόθεν ἦλθέ μοι
* νέα βαρύποσμα κακὰ παρ' ἀλαοῦ ξένου,
εἴ τι μοῖρα μὴ κιγχάνει. 1450
μάτην γὰρ οὐδὲν ἀξίωμα δαιμόνων ἔχω φράσαι.
ὀρᾷ ὀρᾷ ταῦτ' αἰὲ χρόνος, † ἐπεὶ μὲν ἕτερα,
τὰ δὲ παρ' ἡμαρ αὖθις αὖξων ἄνω. 1455
ἔκτυπεν αἰθῆρ, ὦ Ζεῦ.
- ΟΙ. ὦ τέκνα τέκνα, πῶς ἄν, εἴ τις ἔντοπος,
τὸν πάντ' ἄριστον δεῦρο Θησέα πόροι;
- ΑΝ. πάτερ, τί δ' ἐστὶ τάξιωμ' ἐφ' ᾧ καλεῖς;
- ΟΙ. Διὸς πτερωτὸς ἦδε μ' αὐτίκ' ἄζεται 1460
βροντῇ πρὸς Ἀἰδην. ἀλλὰ πέμψαθ' ὥς τάχος.
- ΧΟ. ἀντ.α. ἴδε μάλα, μέγας ἐρείπεται
κτύπος ἄφατος ὃδε διόβολος· ἐς δ' ἄκραν
δεῖμ' ὑπῆλθε κράτος φόβαν. 1465
ἔπηξα θυμόν· * οὐρανοῦ γὰρ ἀστραπή φλέγει πάλιν.
τί μὰν ἀφήσει τέλος; δέδια τόδ'· οὐ γὰρ ἄλιον
ἀφορμᾷ ποτ' οὐκ ἄνευ ξυμφορᾶς, 1470
ὦ μέγας αἰθῆρ, ὦ Ζεῦ.
- ΟΙ. ὦ παῖδες, ἦκει τῷδ' ἐπ' ἀνδρὶ θέσφατος
βίου τελευτῇ, κοῦκέτ' ἔστ' ἀποστροφή.
- ΑΝ. πῶς οἶσθα; τῷ δὲ τοῦτο συμβαλὼν ἔχεις;
- ΟΙ. καλῶς κάτοιδ'. ἀλλ' ὥς τάχιστα μοι μολὼν 1475
ἄνακτα χώρας τῆσδέ τις πορευσάτω.
- ΧΟ. στρ.β. ἔα, ἰδοὺ μάλ' αὖθις ἀμφίσταται διαπρύσιος ἕτοβος. ἱ-
λεως, * δαίμον, ἱλεως, εἴ τι γᾶ 1480
ματέρι τυγχάνεις ἀφεγγὲς φέρων.
ἐναισίῳ δὲ συντύχοιμι, μὴδ' ἄλαστον ἄνδρ' ἰδὼν
ἀκερδῇ χάριν μετᾴσχοιμί πως· Ζεῦ ἄνα, σοὶ φωνῶ. 1485
- ΟΙ. ἄρ' ἐγγὺς ἀνήρ; ἄρ' ἔτ' ἐμψύχου, τέκνα,

- νόστος γένηται, μή μ' ἀτιμάσῃτέ γε,
 ἀλλ' ἐν τάφοις θέσθε κὰν κτερίσμασιν. 1410
 καὶ σφῶν ὁ νῦν ἔπαινος, δν κομίζετον
 τοῦδ' ἀνδρὸς οἷς πονεῖτον, οὐκ ἐλάσσονα
 ἔτ' ἄλλον οἶσει τῆς ἐμῆς ὑπουργίας.
- ΑΝ. Πολύνεικες, ἱκετεύω σε πεισθῆναι τί μοι.
 ΠΟ. ὦ φιλότατη τὸ ποῖον Ἀντιγόνη; λέγε. 1415
 ΑΝ. στρέψαι στράτευμ' ἐς Ἄργος ὡς τάχιστά γε,
 καὶ μὴ σέ τ' αὐτὸν καὶ πόλιν διεργάσῃ.
- ΠΟ. ἀλλ' οὐχ οἶόν τε. πῶς γὰρ αὖθις αὐ πάλιν
 στράτευμ' ἄγοιμι ταυτὸν εἰσάπαξ τρέσας;
 ΑΝ. τί δ' αὖθις, ὦ παῖ, δεῖ σε θυμοῦσθαι; τί σοι 1420
 πάτραν κατασκάψαντι κέρδος ἔρχεται;
 ΠΟ. αἰσχρὸν τὸ φεύγειν, καὶ τὸ πρεσβεῖοντ' ἐμὲ
 οὕτω γελάσθαι τοῦ κασιγνήτου πάρα.
- ΑΝ. ὀρᾷς τὰ τοῦδ' οὖν ὡς ἐς ὄρθον ἐκφέρει
 μαντεύμαθ', ὃς σφῶν θάνατον ἐξ ἀμφοῖν θροεῖ; 1425
 ΠΟ. χρήζει γάρ· ἡμῖν δ' οὐχὶ συγχωρητέα.
- ΑΝ. οἴμοι τάλανα· τίς δὲ τολμήσει κλύων
 τὰ τοῦδ' ἔπεσθαι τάνδρός, οἳ' ἐθέσπισεν;
 ΠΟ. οὐδ' ἀγγελοῦμεν φλαῦρ'· ἐπεὶ στρατηλάτου 1430
 χρηστοῦ τὰ κρείσσω μηδὲ τάνδεα λέγειν.
- ΑΝ. οὕτως ἄρ', ὦ παῖ, ταυτά σοι δεδογμένα;
 ΠΟ. καὶ μή μ' ἐπίσχυς γ'· ἀλλ' ἐμοὶ μὲν ἦδ' ὁδὸς
 ἔσται μέλουσα δύσποσιμός τε καὶ κακὴ
 πρὸς τοῦδε πατρὸς τῶν τε τοῦδ' Ἑρινύων.
 σφῶν δ' εὐδοίῃ Ζεὺς, τὰδ' εἰ τελεῖτέ μοι 1435
 θανόντ', ἐπεὶ οὐ μοι ζῶντι γ' αὖθις ἔξετον.
- μέθεσθε δ' ἦδη, χαίρετόν τ'. οὐ γάρ μ' ἔτι
 βλέποντ' ἐσόψεσθ' αὖθις. ΑΝ. ὦ τάλαινα ἔγω.
- ΠΟ. μή τοί μ' ὀδύρου. ΑΝ. καὶ τίς ἂν σ' ὀρμώμενον
 εἰς προὔπτον Ἀἰδην οὐ καταστένοι, κάσι; 1440
 ΠΟ. εἰ χρή, θανοῦμαι. ΑΝ. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ.
- ΠΟ. μὴ πείθ' ἂ μὴ δέῃ. ΑΝ. δυστάλαινά τᾶρ' ἐγώ,

- εἴ σου στερηθῶ. ΠΟ. ταῦτα δ' ἐν τῷ δαίμονι
καὶ τῇδε φῦναι χατέρα. σφῶν δ' οὖν ἐγὼ
θεοῖς ἀρῶμαι μὴ ποτ' ἀντῆσαι κακῶν 1445
ἀνάξια γὰρ πᾶσιν ἔστε δυστυχεῖν.
- ΧΟ. στρ.α. νέα τάδε νεύθεν ἥλθέ μοι
* νέα βαρύποτμα κακὰ παρ' ἀλαοῦ ξένου,
εἴ τι μοῖρα μὴ κυχάνει. 1450
μάτην γὰρ οὐδὲν ἀξίωμα δαιμόνων ἔχω φράσαι.
ὄρᾱ ὄρᾱ ταῦτ' ἀεὶ χρόνος, † ἐπεὶ μὲν ἔτερα,
τὰ δὲ παρ' ἡμᾶρ αὖθις αὖξων ἄνω. 1455
ἔκτυπεν αἰθήρ, ὦ Ζεῦ.
- ΟΙ. ὦ τέκνα τέκνα, πῶς ἄν, εἴ τις ἔντοπος,
τὸν πάντ' ἄριστον δεῦρο Θησέα πόροι ;
- ΑΝ. πάτερ, τί δ' ἐστὶ τὰξίωμ' ἐφ' ᾧ καλείς ;
- ΟΙ. Διὸς πτερωτὸς ἦδε μ' αὐτίκ' ἄξεται 1460
βροντῇ πρὸς Ἀιθῆν. ἀλλὰ πέμψαθ' ὥς τάχος.
- ΧΟ. ἀντ.α. ἴδε μάλα, μέγας ἐρείπεται
κτύπος ἄφατος ὅδε διόβολος· ἐς δ' ἄκραν
δεῖμ' ὑπῆλθε κ'ρατὸς φόβαν. 1465
ἔπηξα θυμόν· * οὐρανοῦ γὰρ ἀστραπὴ φλέγει πάλιν.
τί μὰν ἀφήσει τέλος ; δέδια τόδ'· οὐ γὰρ ἄλιον
ἀφορμᾷ ποτ' οὐκ ἄνευ ξυμφορᾶς, 1470
ὦ μέγας αἰθήρ, ὦ Ζεῦ.
- ΟΙ. ὦ παῖδες, ἦκει τῷδ' ἐπ' ἀνδρὶ θέσφατος
βίου τελευτῇ, κοῦκέτ' ἔστ' ἀποστροφή.
- ΑΝ. πῶς οἶσθα ; τῷ δὲ τοῦτο συμβαλὼν ἔχεις ;
- ΟΙ. καλῶς κάτοιδ'. ἀλλ' ὥς τάχιστα μοι μολὼν 1475
ἄνακτα χώρας τῆσδ' ἐτις πορευσάτω.
- ΧΟ. στρ.β. ἔα, ἰδοὺ μάλ' αὖθις ἀμφίσταται διαπρύσιος ὄτοβος. ἱ-
λεως, * δαῖμον, ἱλεως, εἴ τι γὰρ 1480
ματέρι τυγχάνεις ἀφεγγές φέρων.
ἐναισίῳ δὲ συντύχοιμι, μὴ δ' ἄλαστον ἄνδρ' ἰδὼν
ἀκερδῇ χάριν μετὰσχοιμί πως· Ζεῦ ἄνα, σοὶ φωνῶ. 1485
- ΟΙ. ἄρ' ἐγγύς ἀνὴρ ; ἄρ' ἔτ' ἐμψύχου, τέκνα,

- κιχήσεταιί μου καὶ κατορθοῦντος φρένα ;
- ΑΝ. τί δ' ἂν θέλοις τὸ πιστὸν ἐμφύναι φρενί ;
- ΟΙ. ἀνθ' ὧν ἔπασχον εὐ τελεσφόρον χάριν
δοῦναι σφιν, ἣνπερ τυγχάνων ὑπесχόμεν. 1490
- ΧΟ. ἀντ.β. ἰὼ ἰὼ παῖ, βᾶθι βᾶθ'· εἴτ' ἄκραν ἐπιγύαλον ἐναλίφ
Ποσειδανίφ θεῶ τυγχάνεις
βούθντον ἐστίαν ἀγίζων, ἰκοῦ. 1495
- ὁ γὰρ ξένος σε καὶ πόλισμα καὶ φίλους ἐπαξιοί
δικαίαν χάριν παρασχεῖν παθών. — ὧ ἄισσ', ὦναξ.
- ΘΗ. τίς αὖ παρ' ὑμῶν κοινὸς ἤχειται κτύπος, 1500
σαφῆς μὲν αὐτῶν, ἐμφανῆς δὲ τοῦ ξένου ;
μή τις Διδὸς κεραυνός, ἥ τις ὀμβρία
χάλαζ' ἐπιρράξασα ; πάντα γὰρ θεοῦ
τοιαῦτα χειμάζοντος εἰκάσαι πάρα.
- ΟΙ. ἄναξ, ποθοῦντι προὔφανης, καὶ σοι θεῶν 1505
τύχην τις ἐσθλὴν ἔθηκε τῆσδε τῆς ὁδοῦ.
- ΘΗ. τί δ' ἐστίν, ὦ παῖ Λαίου, νέορτον αὖ ;
- ΟΙ. ῥοπή βίου μοι. καὶ σ' ἄπερ ξυνήνεσα
θέλω πόλιν τε τήνδε μὴ ψεύσας θανεῖν.
- ΘΗ. ἐν τῷ δὲ κείσαι τοῦ μόρου τεκμηρίφ ; 1510
- ΟΙ. αὐτοὶ θεοὶ κήρυκες ἀγγέλλουσί μοι,
ψεύδοντες οὐδὲν σημάτων προκειμένων.
- ΘΗ. πῶς εἶπας, ὦ γεραιέ, δηλοῦσθαι τάδε ;
- ΟΙ. αἱ πολλὰ βρονταὶ διατελεῖς τὰ πολλὰ τε
* στράψαντα χειρὸς τῆς ἀνικῆτου βέλη. 1515
- ΘΗ. πείθεις με· πολλὰ γάρ σε θεσπίζονθ' ὀρώ
κού ψευδόφημα· χῶ τι χρὴ ποιεῖν λέγε.
- ΟΙ. ἐγὼ διδάξω, τέκνον Αἰγέως, ἃ σοι
γῆρως ἄλνυα τῇδε κείσεται πόλει.
χῶρον μὲν αὐτὸς αὐτίκ' ἐξηγήσομαι, 1520
ἄθικτος ἡγητῆρος, οὐ με χρὴ θανεῖν.
τούτον δὲ φράζε μή ποτ' ἀνθρώπων τινί,
μήθ' οὐ κέκευθε μήτ' ἐν οἷς κείται τόποις·
ὥς σοι πρὸ πολλῶν ἀσπίδων ἀλκήν ὄδε

- δορός τ' ἔπακτοῦ γειτονῶν ἀεὶ τιθῇ. 1525
 ἃ δ' ἐξάγιστα μὴδὲ κινεῖται λόγῳ
 αὐτὸς μαθήσει κείσ' ὅταν μολῃς μόνος·
 ὡς οὐτ' ἂν ἀστῶν τῶνδ' ἂν ἐξείποιμί τῳ
 οὐτ' ἂν τέκνοισι τοῖς ἐμοῖς, στέργων ὅμως.
 ἀλλ' αὐτὸς ἀεὶ σῶζε, χόταν εἰς τέλος 1530
 τοῦ ζῆν ἀφικνῇ, τῷ προφερτάτῳ μόνῳ
 σήμαιν', ὃ δ' ἀεὶ τῶπιόντι δεικνύτω.
 χοῦτως ἀδῆρον τήνδ' ἐνοικήσεις πόλιν
 σπαρτῶν ἀπ' ἀνδρῶν· αἱ δὲ μυρίαὶ πόλεις,
 κἂν εὖ τις οἰκῇ, ῥαδίως καθύβρισαν. 1535
 θεοὶ γὰρ εὖ μὲν, ὀψὲ δ' εἰσορῶσ', ὅταν
 τὰ θεῖ' ἀφείλ τις εἰς τὸ μαίνεσθαι τραπῇ·
 ὃ μὴ σύ, τέκνον Αἰγέως, βούλου παθεῖν.
 τὰ μὲν τοιαῦτ' οὖν εἰδὼτ' ἐκδιδάσκομεν.
 χῶρον δ', ἐπείγει γάρ με τοῦκ θεοῦ παρόν,
 στεῖχωμεν ἦδη, μὴδέ γ' ἐντρεπώμεθα. 1540
 ὦ παῖδες, ὧδ' ἐπεσθ'. ἐγὼ γὰρ ἡγεμὼν
 σφῶν αὐ πέφασμαι καινός, ὥσπερ σφὼ πατρί.
 χωρεῖτε, καὶ μὴ ψαύετ', ἀλλ' ἐᾶτέ με
 αὐτὸν τὸν ἱερὸν τύμβον ἐξευρεῖν, ἵνα 1545
 μοῖρ' ἀνδρὶ τῷδε τῇδε κρυφθῆναι χθονί.
 τῇδ', ὧδε, τῇδε βᾶτε· τῇδε γάρ μ' ἄγει
 Ἑρμῆς ὁ πομπὸς ἧ τε νερτέρᾳ θεός.
 ὦ φῶς ἀφεγγές, πρόσθε πού ποτ' ἦσθ' ἐμόν,
 νῦν δ' ἔσχατόν σου τοῦμόν ἄπτεται δέμας. 1550
 ἦδη γὰρ ἔρπω τὸν τελευταῖον βίον
 κρύψων παρ' Αἰδην. ἀλλὰ, φίλτατε ξένων,
 αὐτός τε χώρα θ' ἦδε πρόσπολοι τε σοὶ
 εὐδαίμονες γένοισθε, καπ' εὐπραξίᾳ
 μέμνησθέ μου θανόντος εὐτυχεῖς αἰεὶ. 1555
 ΧΟ. στρ. εἰ θέμις ἐστὶ μοι τὰν ἀφανῇ θεὸν
 καὶ σὲ λιταῖς σεβίζειν,
 ἐννυχίων ἀναξ,

- Αἰδωνεῦ, Αἰδωνεῦ, λίσσομαι 1560
 * ἐπιπόνῳ μῆτ' ἐπὶ βαρυαχεῖ
 ξένου * εὖ κατανύσαι
 μόρφ τὰν παγκευθῆ κάτω
 νεκρῶν πλάκα καὶ Στύγιον δόμον.
 πολλῶν γὰρ ἂν καὶ μάταν 1565
 πημάτων ἰκνουμένων
 πάλιν σε δαίμων δίκαιος αἶψοι.
 ἀντ. ὦ χθόνιαι θεαί, σῶμά τ' ἀνικάτου 1568
 θηρός, δν ἐν πύλαισι
 φασὶ πολυξέστοις 1570
 εὐνᾶσθαι, κυνζεῖσθαι τ' ἐξ ἄνθρωπων
 ἀδάματον φύλακα παρ' Ἀἰδᾶ
 λόγος αἰὲν ἀνέχει·
 ὦν, ὦ Γᾶς παῖ καὶ Ταρτάρου,
 κατεύχομαι ἐν καθαρῷ βῆναι 1575
 ὀρμωμένῳ νερτέρας
 τῷ ξένῳ νεκρῶν πλάκας·
 σέ τοι κικλήσκω τὸν αἰένυπνον.

ΑΓΓΕΛΟΣ.

- ἄνδρες πολῖται, ξυντομωπάτως μὲν ἂν 1580
 τύχοιμι λέξας Οἰδίπουν ὀλωλότα·
 ἀ δ' ἦν τὰ πραχθέντ' οὐθ' ὁ μῦθος ἐν βραχεῖ
 φράσαι πάρεστιν οὔτε τᾶργ' ὅσ' ἦν ἐκεῖ.
 ΧΟ. ὀλωλε γὰρ δύστηνος; ΑΓ. ὥς λελοιπότα
 κείνον τὸν αἰὲ βίοντον ἐξεπίστασο.
 ΧΟ. πῶς; ἄρα θείᾳ κἀπόνῳ τᾶλας τύχη; 1585
 ΑΓ. τοῦτ' ἐστὶν ἤδη κἀποθαυμάσαι πρέπον.
 ὥς μὲν γὰρ ἐνθὲνδ' εἶρπε, καὶ σύ που παρῶν
 ἔξοισθ', ὑφηγητῆρος οὐδενὸς φίλων,
 ἀλλ' αὐτὸς ἡμῖν πᾶσιν ἐξηγούμενος·
 ἐπεὶ δ' ἀφίκτο τὸν καταρράκτην ὁδὸν 1590
 χαλκοῖς βάθροισι γῆθεν ἐρριζωμένον,
 ἔστη κελεύθων ἐν πολυσχίστων μιᾷ,

κοῖλου πέλας κρατῆρος, οὐ τὰ Θησέως
 Περίθου τε κείται πίστ' αἰὲ ξυνθήματα·
 ἀφ' οὗ μέσος στὰς τοῦ τε Θορικίου πέτρου
 1595 κοίλης τ' ἀχέρδου καπὸ λαίνου τάφου,
 καθέζετ'. εἴτ' ἔλυσε δυσπινεῖς στολὰς.
 κἄπειτ' αὖσας παῖδας ἠνώγει ῥυτῶν
 ὑδάτων ἐνεγκεῖν λουτρὰ καὶ χοὰς ποθεν·
 τῷ δ' εὐχλῆδου Δῆμητρος εἰς προσόψιον
 1600 πάγον μολοῦσαι τάσδ' ἐπιστολὰς πατρὶ
 ταχεῖ πόρευσαν σὺν χρόνῳ, λουτροῖς τέ νιν
 ἐσθῆτί τ' ἐξήσκησαν ἢ νομίζεται.
 ἐπεὶ δὲ παντὸς εἶχε δρῶντος ἡδονὴν
 κοῦκ ἦν ἔτ' οὐδὲν ἄργον ὧν ἐφίετο,
 1605 κτύπησε μὲν Ζεὺς χθόνιος, αἶ δὲ παρθένου
 ῥίγησαν, ὥς ἤκουσαν· εἰς δὲ γούνατα
 πατρὸς πεσοῦσαι κλαῖον, οὐδ' ἀνίσταν
 στέρνων ἀραγμοὺς οὐδὲ παμμήκεις γόους.
 ὁ δ' ὥς ἀκούει φθόγγον ἐξαίφνης πικρόν,
 1610 πτύξας ἐπ' αὐταῖς χεῖρας εἶπεν, ὦ τέκνα,
 οὐκ ἔστ' ἔθ' ὑμῖν τῇδ' ἐν ἡμέρᾳ πατήρ.
 ὀλωλε γὰρ δὴ πάντα τὰμά, κοῦκέτι
 τὴν δυσπύνητον ἔξετ' ἀμφ' ἐμοὶ τροφήν·
 σκληρὰν μὲν, οἶδα, παῖδες· ἀλλ' ἐν γὰρ μόνον
 1615 τὰ πάντα λυεῖ ταῦτ' ἔπος μοχθήματα.
 τὸ γὰρ φιλεῖν οὐκ ἔστιν ἐξ ὅτου πλέον
 ἢ τοῦδε τάνδρὸς ἔσχεθ', οὐ τητώμεναι
 τὸ λοιπὸν ἤδη τὸν βίον διάζετον.
 τοιαῦτ' ἐπ' ἀλλήλοισιν ἀμφικείμενοι
 1620 λύγδην ἔκλαιον πάντες. ὥς δὲ πρὸς τέλος
 γόων ἀφίκοντ' οὐδ' ἔτ' ὠρώρει βοή,
 ἦν μὲν σιωπῇ, φθέγμα δ' ἐξαίφνης τινὸς
 θῶῤῥεν αὐτόν, ὥστε πάντας ὀρθίας
 1625 στῆσαι φόβῳ δέσαντας ἐξαίφνης τρίχας.
 καλεῖ γὰρ αὐτὸν πολλὰ πολλαχῇ θεός·

ὦ οὗτος οὗτος, Οἰδίπους, τί μέλλομεν
 χωρεῖν; πάλαι δὴ τὰπὸ σοῦ βραδύνεται
 ὁ δ' ὥς ἐπήσθητ' ἐκ θεοῦ καλούμενος,
 αὐδᾷ μολεῖν οἱ γῆς ἄνακτα Θησέα. 1630
 κάπει προσήλθεν, εἶπεν, ὦ φίλον κάρα,
 δὸς μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνοισ,
 ὑμεῖς τε, παῖδες, τῷδε καὶ καταίνεσον
 μήποτε προδώσειν τάσδ' ἐκόν, τελεῖν δ' ὅσ' ἂν
 μέλλης φρονῶν εὖ ξυμφέρωντ' αἰταις αἰεί. 1635
 ὁ δ', ὡς ἀνὴρ γενναῖος, οὐκ οἴκτου μέτα
 κατήνεσεν τὰδ' ὄρκιος δράσειν ξένῳ.
 ὅπως δὲ ταῦτ' ἔδρασεν, εὐθὺς Οἰδίπους
 ψαύσας ἀμυραῖς χερσὶν ὧν παιδῶν λέγει,
 ὦ παῖδε, τλάσας χρὴ τὸ γενναῖον φρενὶ 1640
 χωρεῖν τόπων ἐκ τῶνδε, μὴδ' ἂ μὴ θέμις
 λείψειν δικαιοῦν, μὴδὲ φωνούντων κλύειν.
 ἀλλ' ἔρπεθ' ὡς τάχιστα· πλὴν ὁ κύριος
 Θησεὺς παρέστω μανθάνων τὰ δρώμενα.
 τοσαῦτα φωνήσαντος εἰσηκούσαμεν 1645
 ξύμπαντες· ἀστακτὶ δὲ σὺν ταῖς παρθένοις
 στένοντες ὠμαρτοῦμεν. ὥς δ' ἀπήλθομεν,
 χρόνῳ βραχεὶ στραφέντες, ἐξαπείδομεν
 τὸν ἄνδρα, τὸν μὲν οὐδαμοῦ παρόντ' ἔτι,
 ἄνακτα δ' αὐτὸν ὁμμάτων ἐπίοκιον 1650
 χεῖρ' ἀντέχοντα κρατὺς, ὡς δεινοῦ τινος
 φόβου φανέντος οὐδ' ἀνασχετοῦ βλέπειν.
 ἔπειτα μέντοι βαιὸν οὐδὲ σὺν χρόνῳ
 ὀρώμεν αὐτὸν γῆν τε προσκυνῶνθ' ἄμμα
 καὶ τὸν θεῶν Ὀλυμπον ἐν ταῖσι λόγῳ. 1655
 μόρῳ δ' ὁποῖα κείνος ὤλετ' οὐδ' ἂν εἰς
 θνητῶν φράσειε πλὴν τὸ Θησείως κάρα.
 οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ
 κεραυνὸς ἐξέπραξεν οὔτε ποτιγία
 θύελλα κινηθείσα τῷ τότε ἐν χρόνῳ, 1660

- ἀλλ' ἢ τις ἐκ θεῶν πομπός, ἢ τὸ νερτέρων
 εὖνουν διαστὰν γῆς ἀλύπητον βάβρον.
 ἀνὴρ γὰρ οὐ στενακτὸς οὐδὲ σὺν νόσοις
 ἀλγεινὸς ἐξεπέμπετ', ἀλλ' εἴ τις βροτῶν
 θαυμαστός. εἰ δὲ μὴ δοκῶ φρονῶν λέγειν, 1665
 οὐκ ἂν παρείμην οἷσι μὴ δοκῶ φρονεῖν.
- ΧΟ. ποῦ δ' αἶ τε παῖδες χοῖ προπέμψαντες φίλων;
 ΑΓ. αἶδ' οὐχ' ἐκάς· γόνων γὰρ οὐκ ἀσήμονες
 φθόγγοι σφε σημαίνουσι δεῦρ' ὁρμωμένας.
- ΑΝ. στρ.α. αἰαῖ, ἔστιν ἔστι νῶν δὴ 1670
 οὐ τὸ μὲν, ἄλλο δὲ μὴ, πατὴρς ἐμφυτον
 ἄλαστον αἷμα δυσμόροιον στενάζειν,
 ὅττινι τὸν πολλὸν
 ἄλλοτε μὲν πόνον ἔμπεδον εἶχομεν,
 ἐν πυμάτῳ δ' ἀλόγιστα παροίσομεν 1675
 ἰδόντε καὶ παθούσα.
- ΧΟ. τί δ' ἔστιν; ΑΝ. *ἔξεστιν μὲν εἰκάσαι, φίλοι.
 ΧΟ. βέβηκεν; ΑΝ. ὥς μάλιστ' ἂν εἰ πόθῳ λάβοις.
- στρ.β. τί γάρ, ὅτῳ μήτ' Ἄρης
 μήτε πόντος ἀντέκυρσεν, 1680
 ἄσκοποι δὲ πλάκες ἔμαρψαν
 ἐν ἀφανεῖ τινι μόρῳ *φερόμεναι
 τάλαινα, νῶν δ' ὀλεθρία
 νύξ' ἐπ' ὄμμασιν βέβακε.
 πῶς γὰρ ἦ τιν' ἀπίαν 1685
 γὰν ἢ πόντιον κλύδων' ἀλώμεναι βίου
 δύσοιστον ἔξομεν τροφάν;
 οὐ κάτοιδα. κατὰ με φόνιος
 Ἀΐδας ἔλοι πατρὶ ξυνθανεῖν γεραίφ
 τάλαιναν, ὥς ἔμοιγ' ὁ μέλλων βίος οὐ βιωτός. 1690
- ΧΟ. ὦ διδύμα τέκνων ἀρίστα,
 τὸ φέρον ἐκ θεοῦ καλῶς
 μηδὲν ἄγαν φλέγεσθον· οὐ τοι κατάμεμπτ' ἔβητον. 1695
 ΑΝ. ἀντ.α. πόθος καὶ κακῶν ἄρ' ἦν τις. 1697

- καὶ γὰρ ὁ μηδαμὰ δὴ τὸ φίλον φίλον,
ὅπότε γε καὶ τὸν ἐν χεροῖν κατεῖχον.
ὦ πάτερ, ὦ φίλος, 1700
ὦ τὸν αἰὶ κατὰ γῆς σκότον εἰμένος
οὐδὲ γέρων ἀφίλητος ἐμοὶ ποτε
καὶ τᾶδε μὴ κυρήσης.
- ΧΟ. ἔπραξεν; ΑΝ. * ἐξέπραξεν οἶον ἤθελεν.
ΧΟ. τὸ ποῖον; ΑΝ. ὥς ἔχρηξε γῆς ἐπὶ ξένας 1705
ἀντ.β. ἔθανε· κοίταν δ' ἔχει
νέρθεν εὐσκίαστον αἰέν,
οὐδὲ πένθος ἔλιπ' ἀκλαυτον.
* ἔτι γὰρ ὄμμα σε τόδ', ὦ πάτερ, ἐμὸν
στένει δακρῦον, οὐδ' ἔχω 1710
πῶς με χρὴ τὸ σὸν τάλαιναν
ἀφανίσαι τοσόνδ' ἄχος.
† ἰὼ· μὴ
γῆς ἐπὶ ξένας θανεῖν ἔχρηξες, ἀλλ'
ἔρημος ἔθανες ὠδέ μοι.
ὦ τάλαινα, τίς ἄρα με πότμος 1715
- * ἐπαμμένει σέ τ', ὦ φίλα, * τὰς πατρὸς ὧδ' ἐρήμας;
ΧΟ. ἀλλ' ἐπεὶ ὀλβίως γ' ἔλυσεν 1720
τὸ τέλος, ὦ φίλαι, βίου,
λήγετε τοῦδ' ἄχους· κακῶν γὰρ δυσάλωτος οὐδεὶς.
- ΑΝ. στρ.γ. πάλιν, φίλα, συνθῶμεν. ΙΣ. ὥς τί ρέξομεν; 1724
ΑΝ. ἡμερος ἔχει με ΙΣ. τίς;
ΑΝ. τὰν χθόνιον ἐστὶαν ἰδεῖν
ΙΣ. τίνος; ΑΝ. πατρός, τάλαιν' ἐγώ.
ΙΣ. θέμις δὲ πῶς τὰδ' ἐστί; μῶν
οὐχ ὀρᾶς; ΑΝ. τί τόδ' ἐπέπληξας; 1730
ΙΣ. καὶ τόδ', ὥς ΑΝ. τί τόδε μάλ' αὐθις;
ΙΣ. ἀταφος ἔπιπτε δίχα τε παντός.
ΑΝ. ἄγε με, καὶ τότ' ἐπενάριζον.
ΙΣ. αἰαί, δυστάλαινα, ποῖ δῆτ'

- αὐθις ὧδ' ἔρρημος ἄπορος 1735
αἰῶνα τλάμον' ἔξω ;
- ΧΟ. ἀντ.γ. φίλοι, τρέσσητε μηδέν. ΑΝ. ἀλλὰ ποῖ φύγω ;
ΧΟ. καὶ πάρος *ἀπέφυγε ΑΝ. *τί ;
ΧΟ. *τὰ σφῶν τὸ μὴ πίτνειν κακῶς. 1740
ΑΝ. φρονῶ. ΧΟ. τί δῆθ' ὑπερνοεῖς ;
ΑΝ. ὅπως μοιούμεθ' ἐς δόμους
οὐκ ἔχω. ΧΟ. μηδέ γε μάτενε.
ΑΝ. μόγος ἔχει. ΧΟ. καὶ πάρος *ἐπεῖχε.
ΑΝ. τότε μὲν ἄπορα, τότε δ' ὑπερθεν. 1745
ΧΟ. μέγ' ἄρα πέλαγος ἐλαχέτον τι.
ΑΝ. [ναί, ναί. ΧΟ. ξύμφημι καυτός.
ΑΝ. φεῦ, φεῦ.] ποῖ μολῶμεν ὦ Ζεῦ ; *αἰαῖ
ἐλπίδων γὰρ ἐς *τίν' *ἔτι με
δαίμων τανῦν γ' ἐλαύνει ; 1750
ΧΟ. παύετε θρήνων, παῖδες· ἐν οἷς γὰρ
χάρης ἢ χθονία ξύν' ἀπόκειται,
πενθεῖν οὐ χρή· νέμεσις γάρ.
ΑΝ. ὦ τέκνον Διγέως, προσπίτνομέν σοι.
ΘΗ. τίνος, ὦ παῖδες, χρείας ἀνύσαι ; 1755
ΑΝ. τύμβον θελομεν προσιδεῖν αὐταὶ
πατὴρ δ' ἡμετέρου.
ΘΗ. ἀλλ' οὐ θεμιτὸν κείσε μολεῖν.
ΑΝ. πῶς εἶπας, ἄναξ, κοίραν' Ἀθηνῶν ;
ΘΗ. ὦ παῖδες, ἀπέειπεν ἐμοὶ κείνος 1760
μήτε πελάζειν ἐς τοῦσδε τόπους
μήτ' ἐπιφωνεῖν μηδένα θνητῶν
θήκην ἱεράν, ἣν κείνος ἔχει.
καὶ ταῦτά μ' ἔφη πρᾶσσοντα καλῶς
χώραν ἔξειν αἰὲν ἄλυπον. 1765
ταῦτ' οὖν ἔκλυεν δαίμων ἡμῶν
χῶ πάντ' αἴων Διὸς Ὀρκος.
ΑΝ. ἀλλ' εἰ τὰδ' ἔχει κατὰ νοῦν κείνῳ,
ταῦτ' ἂν ἀπαρκοῖ· Θήβας δ' ἡμᾶς

τὰς ἀγυγίους πέμψον, εἴαν πως
διακωλύσωμεν ἰόντα φόνον
τοῖσιν ὁμαίμοις. 1770

ΘΗ. δράσω καὶ τάδε, καὶ πάνθ' ὅσα γ' ἂν
μέλλω πράσσειν πρόσφορά θ' ὑμῖν
καὶ τῷ κατὰ γῆς, ὅς νένον ἔρρει,
πρὸς χάριν, οὐ *δεῖ μ' ἀποκάμνειν. 1775

ΧΟ. ἀλλ' ἀποπαύετε μὴδ' ἐπὶ πλείω
θρῆνον ἐγείρετε
πάντως γὰρ ἔχει τάδε κύρος.

NOTES.

INTRODUCTORY ANALYSIS.

THE pathetic interest of this drama is evident at first sight. It has also a deep religious significance.

The 'key-note' of the Oedipus Tyrannus was the absoluteness of the Eternal Laws, 'which crush him who violates them, whether he do so consciously or unconsciously'.¹ But though the unconscious offender suffers, shall he not find peace at last? Nay, shall not his sufferings be hereafter a source of blessing? If justice require expiation, does not a higher justice also require that the 'demand of a good conscience' shall be satisfied?

In his treatment of the 'Passing of Oedipus,' Sophocles has found a way of exhibiting this and various other aspects of the contrast between the outward and the inward, between particular and universal obligations.

The sacredness of sorrow, the power of affection, the humane and equitable spirit of Athens, the sadness of life and the beauty of a peaceful death, are cognate elements of interest.

The picture has also a cold shadow, which enhances this warm evening glow. Oedipus brings peace to the men of good-will, but loudly curses his own sons, who have preferred their selfish domination, and the supposed interests of their narrow community, to the claims of equity, mercy, and filial piety. Even this harshness is to be relieved hereafter through the far-reaching affection of Antigone, but the anger of Oedipus is inexorable. Still he ends tranquilly, and the bright unsullied life of Nature closes softly round him in his repose.

¹ Oed. Tyr. Introductory Analysis.

The following sketch may assist the student in tracing out the form which Sophocles has given to these thoughts.

Sc. 1. Oedipus, blind (O. T. 1270 sqq.) and old, led by his

daughter Antigone, who is still almost a child, appears before the grove of the Furies at Colonus, a place near the Academy, and about a mile distant from Athens. The whole neighbourhood is full of sacred associations, and the shrines of Persephone and Poseidon, and of the Eumenides, would fill an ordinary stranger with awe. But his long-continued sufferings, combined with a sense of inward purity and dignity, have inspired Oedipus with a religious confidence that 'casts out fear.' The avenging deities have no terror for him, for his deep stains were incurred unintentionally and have been more than expiated. They 'came' not 'from within,' and cannot lastingly 'defile.' He longs to end his course, and has an inward witness that the dread goddesses will vindicate him and will consecrate his name; on one condition, viz. that the people of Athens shall be willing to follow the Divine direction in accepting the person of Oedipus, which, though ruined, still bears the stamp of nobleness, even outwardly.

Sc. 2. Appearances are not encouraging. For Oedipus is told by the first person who meets him that he is trenching on holy ground, and having, with the cautious timidity of age and blindness, hidden himself out of the path, he is seen by the local guardians of the deme (who form the Chorus) as he is approaching the holiest part of the grove. He conforms

Parodos.

μέλη ἀπὸ
σκήνης.

to their scruples, and is just seated under promise of protection from them, when they discover who he is, and in their horror are ready to break their promise and violate sanctuary, to be rid of the pollution of his presence. But when Antigone and Oedipus have appealed to their religious feeling and to the well-known righteousness of Athens, they yield so far as to agree to refer the difficulty to Theseus, who is accordingly sent for.

Sc. 3. Meanwhile Ismene appears, and warns her father of the impending strife between his sons, and of the coming of Creon, who is sent to bring Oedipus to the borders of Thebes. His countrymen wish to have him in their power, but will not receive him on Theban ground even after death.

Oedipus prays that the strife of his two sons, who have allowed him to be cast forth and have since neglected him, may end in the ruin of

them both. He defies Creon and the Thebans, if Athens will only extend to him her protection, for which she will receive a lasting boon, and he draws new confidence from the oracle reported by Ismene, which, in foretelling that the victory or defeat of Thebes depends on him, restores to him some measure of his pristine greatness.

By the advice of the Chorus he now undertakes the customary rite of purification. They insist on minute ceremonies, he dwells rather on the wording of the prayer; and while they allow that the rite may be performed by another for him, he adds the comment, 'A pure intention in the offerer is all.'

Sc. 4.

When Ismene is gone to make the offering, the Chorus interrogate Oedipus on his misfortunes. He, here, as repeatedly elsewhere throughout the play, pleads entire innocence, on the ground of the unconsciousness of his acts, and holds fast his integrity, as one more sinned against than sinning.

Commation.

Then Theseus comes, and his very coming is felt to clear the air. With princely kindness and dignity, and with a confidence in himself that contrasts forcibly with Oedipus' deeper confidence in the Divine support, he of his own accord offers help to the stranger, and, on hearing the request of Oedipus, grants it before he understands its full purport. The character of Theseus gives ease and swiftness to the action of the play, and his cheerful serenity, as of one who has had his trials and overcome them, at once puts to shame the superstition of the Chorus, and (like the middle distance in a picture) affords also an effective contrast to the deeper peace of Oedipus, which is rooted in a deeper sorrow. His condescension, however admirable, of course betrays a natural unconsciousness of the true relation existing between the stranger and himself.

Sc. 5.

Oedipus, having been finally received under the protection of Athens and of the Coloniatae, is welcomed to Colonus in a beautiful choral ode, in which are celebrated the charms of the immediate neighbourhood, and the glories of Athens.

1st Stasi-
mon.

But Creon now arrives and tries to 'set down the pegs that make this music.' In the Oed. Tyr. the character of Creon is estimable, though somewhat cold. But in the Oed. Col. he assumes the necessary part of the *accuser*. (Cp. the Genius in the last scene of Byron's *Manfred*, 'This man is forfeited,' etc.) And Sophocles is more solicitous about the effect to be produced through the tragedy which he

Sc. 6.

is composing, than about the consistency of the same character in different plays (cp. Ulysses in the *Ajax* and *Philoctetes*). The use of Creon's part is to disturb the peace of Oedipus for a time, so as to test its reality and make it more striking in the end.

He first professes to have come out of compassion for Oedipus, and then affects surprise that the incorruptible Athens should protect a man who is proved to be a parricide and impure. To this Oedipus replies with something of his old impetuosity. Creon threatens to carry off Oedipus, and actually sends away Antigone, at the same time avowing that he has already arrested Ismene when about her offering.

Sc. 7. Theseus is summoned and interposes. By his promptness of action in taking the people from the sacrifice for the pursuit, he rescues the maidens and restores them to their father's embrace, the Chorus in the interval having chanted a strain of triumphant anticipation.

2nd Stasi-
mon.

Sc. 8. Next Polynices comes, and Oedipus reluctantly agrees to see him, the Chorus, before his arrival, condoling over the vexations of age, and the successive waves of trouble which are breaking over the head of Oedipus.

3rd Stasi-
mon.

Sc. 9. Polynices is penitent at the sight of his father and modestly urges his request, adding that both he and Oedipus are exiles and should make common cause against Eteocles. For answer, Oedipus thunders out his curse, which he justifies by pointing to the unfilial conduct and the spirit of self-aggrandisement which Polynices has shown, and contrasting this with the conduct of the maidens. Polynices departs gloomily, but not without the assurance that the affection of Antigone will honour him after his death.

Sc. 10. The end is now at hand, and is preluded by 'thunderings and voices' and a tempestuous sky. At this the Chorus is full of horror, while Oedipus retains his calmness. He knows the sign, and Theseus is again called. Oedipus makes his solemn compact with him, and they depart together, followed by a prayer of the Chorus that no disturbance may attend the stranger's death, no Cerberus or Fury trouble him. (Cp. *Cymbeline*, 4. 2, 'No exorciser harm thee! | Nor no witchcraft charm thee! | Ghost unlaid forbear thee! | Nothing ill come near thee! | Quiet consummation have; | And renowned be thy grave!')

4th Stasi-
mon.

A messenger presently appears and relates the final scene, the mysterious voice which summoned Oedipus, his last words to his children, their leaving him with Theseus; lastly, how Theseus was found alone, and showing the traces of some great awe. Sc. 12.

Then the children re-appear and bewail their father. 'Some natural tears they shed but wipe them soon.' For Theseus enters once again and pacifies them. Sc. 12.
Commos.

When compared with the Oed. Tyr., the Oed. Col. seems wanting in dramatic interest. And several of the speeches, especially those of Creon and Polynices, are not free from prolixity. But there is no play of Sophocles in which lyrical sweetness is so blended with meditative depth.

It may be doubted whether even an Athenian audience can have immediately entered into the full meaning of the poet. What they may have missed in this way was, however, in some measure compensated for them, by the vividness with which they must have appreciated the praises of Athens and the assurances of victory over Thebes.

Some points in the treatment of character may be observed, such as the instinctive tact of Antigone, arising out of her affection, and the querulousness of old age in Oedipus, which is not suffered to detract from his essential nobleness and dignity; also the persistency of his resentment against those who had wronged him, which during his years of exile (cp. Philoctetes) has grown into a fixed idea. The noble figure of Theseus commends itself at once and need not be further noticed here.

The opening lines describe the situation. Antigone is leading her father Oedipus, now blind and old, to a spot within sight of Athens, which is found to be the sacred grove of the Eumenides at Colonus.

Line. 3. τὸν πλανήτην Οἰδίπουν. Contrast this epithet with O. T. 8 δὲ πᾶσι κλεινὸς Οἰδίπους.

l. 4. τὴν νῦν. To-morrow he may have wandered elsewhere. σπανιστοῖς, cp. Aesch. Pers. 489, 90 ὑπεσπανισμένους | βορᾶς. 'Scanted gifts.'

l. 6. φέροντα, 'obtaining,' cp. O. T. 590 νῦν μὲν γὰρ ἐκ σοῦ πάντ' ἄνευ φόβου φέρω. καὶ almost = καίτοι.

1. 7. *χὼ χρόνος ξυνὼν μακρός*, 'and Time abiding with me long.' For the personification of Time, cp. *infr.* l. 609, 617, O. T. 1082, Aj. 646. *χρόνος* here (1) Time generally, (2) the lifetime of Oedipus. For this union of general and particular time, cp. O. T. 73 *ἡμαρ .. ξυμμετρούμενον χρόνῳ*. For *ξυνών*, cp. Aj. 337, 8 *τοῖς πάλοι | νοσήμασι ξυνοῦσι*. The position of *μακρός* is emphatic, and shows it to be a supplementary predicate.

1. 8. *τρίτον*. The word throws emphasis on *τὸ γενναῖον*. Cp. *infra* l. 33 *δυσμόρου τ' ἐμοῦ τρίτης*: Aj. 1174.

1. 9. *θάκησιν*. The MSS. have *θάμοισιν*, which may be taken with the imperative as a dative of place, but the correction is simpler. 'Means or opportunity of sitting.' Cp. Phil. 17, 18 *ἥλιον διπλῇ | πάρεσται ἐνθάκησι*. The use of the abstract for the concrete is a feature of Sophocles' style. Cp. O. T. 1.

1. 10. Oedipus is not bound by the fear of local sanctities, but will sit even *πρὸς ἄλλοισιν θεῶν*, if a convenient place present itself. He has an assurance of Divine peace within him which 'casts out fear.' *ἦκα γὰρ ἱερὰ εὐσεβὴς τε*, *infra* l. 287.

1. 11. *ὡς πυθοίμεθα*. These words depend on *στήσον .. εἰ βλέπει θάκησιν*. 'Place me in a seat, if you see such an one that we might learn.' There is no certainty that Antigone will find a seat, or that they will learn where they are. Hence the opt. may be defended as more pathetic. Cp. El. 57 *ὅπως .. φέροιμεν*, where there is the same indirectness of intention. See also Aesch. Ag. 319.

1. 12. *ἤκομεν* is to be taken partly in a literal sense, 'we are here to learn,' and partly in a figurative, 'we are reduced to the point of learning.' Cp. El. 1201 *μόνος γὰρ ἦκα τοῖσι σοῖς ἀλγῶν κακοῖς*. For the infin. cp. Ant. 523. It is the infin. of determination.

1. 15. *στέγουσιν*. Cp. Aesch. S. c. T. 797. *ὡς ἀπ' ἐμμάτων, πρόσσω*, 'are distant to view,' = *πρόσω (ὡς) ἀπ' ἐμμάτων*. Cp. *infra* l. 20 *μακρὰν ὡς γέροντι*.

1. 16. *ἱός*. For the Ionic form, cp. *ξείνος, μόνος*, which are used even in *senarii* = *ξένος, μόνος*, e. g. ll. 33, 49. *ὡς ἀπεικάσαι*, 'to conjecture.'

1. 17. Asyndeton is not infrequent in enumerations, cp. Aesch. Pr. V. 502, 3 *χαλκόν, σίδηρον, ἄργυρον, χρυσόν τε τίς | φήσειεν ἂν πάροιθεν ἐξευρεῖν ἐμοῦ; πυκνόπτεροι*, 'many-winged nightingales,' = 'many fluttering nightingales.' Note the synaphea.

1. 19. *οὐ*, adv. of place, 'where.'

1. 20. *ὡς γέροντι*. These words are to be taken with *μακράν*, 'long for an old man.' Cp. O. T. 616.

1. 22. 'I have been a learner too long to need this lesson.'

1. 23. *ὅποι καθίσταμεν*, 'whither we have come and where we are set.'

l. 25. τοῦτό γ', sc. that Athens was the city in sight.

l. 27. ἐξοικήσιμος, 'capable of being inhabited.' The compound is perhaps used as of a suburb, i.e. 'such as to be reached or overtaken by habitations—to which the habitations of the city extend,' or = 'such as to be furnished with habitations.' Cp. Thuc. 2. 17.

l. 28. οἰκητός, 'inhabited.' To the rest of the line supply *μολαῖν τοι*.

l. 29. νῦν depends on πέλας, as a dat. of reference, = *ἔχομεν ἄνδρα τόνδε πέλας*.

l. 30. The natural order of the words is inverted for the sake of emphasis. Cp. Phil. 236, γ τίς σ', ὦ τέκνον, προσέσχε, τίς προσήγαγεν | χρεία, τίς ὁρμή; ἐξορμώμενον, = 'making hither from the town.'

l. 33. ἀκούων. The sentence is broken off at l. 35, before Oedipus has time to prefer his request.

l. 34. αἰσίος σκοπός, 'an auspicious informant.' For this meaning of σκοπός, cp. Il. 1096, γ τῷ σκοπῷ μὲν οὐκ ἔρεϊς | ὡς ψευδόμαντις.

l. 35. τῶν. For the relative use of the article, cp. El. 1144, 5 τὴν ἐγὼ . . παρέσχον. O. T. 200 and note. This use, however, is rare after a consonant. The inf. φράσαι goes with προσήκεις . . αἰσίος.

l. 38. The repeated question marks the earnestness of Oedipus; cp. O. T. 1493 τίς οὗτος ἔσται; τίς παραρρίψει, κ. τ. λ. τοῦ, the gen. as with ἱός, 'sacred to.'

l. 41. i.e. τίσις ἂν εὐδαίμων, κλύων αὐτῶν τὸ σεμνὸν ὄνομα;

l. 43. εἴποι. For the omission of ἂν, which some editors substitute for ὦν, cp. Aesch. Ag. 348 τοιαυτὰ τοι γυναῖκες ἐξ ἐμοῦ κλύουσιν, O. T. 937 and note. ἄλλα δ' ἄλλαχοῦ καλὰ. These words are general in their meaning. 'Different ways are honoured in different places.'

l. 44. τὸν ἱκέτην, 'their suppliant.' For the possessive use of the article, cp. l. 284.

l. 45. ὥστ' appears to be almost = ἐφ' ᾧ τε, 'on this condition that I will not depart from a resting-place in this land.' What is really an entreaty becomes a qualified assertion, as Oedipus feels more certain of obtaining grace from the Deities. Others (Linwood), 'May they receive (as they will), and therefore I will not,' etc.

l. 46. εὔνημα, 'the symbol;' strictly εὔνημα is a watchword.

l. 48. πρίν γ' ἂν . . θρῶ, 'till I have laid the matter before them (and learnt) what I am to do.'

l. 49. ἀτιμάσης. Cp. Il. 1273, 4 ἄλλ' ἀτιμάσας | πέμψεις ἀναδους;

l. 50. ὦν = τούτων ἃ.

l. 52. ἐν ᾧ βεβήκαμεν, 'to which we have come and in which we are.' In the perfect βέβηκα, the idea of 'motion' is almost lost in that of 'rest.' Cp. infra ll. 613, 1052, 1685.

l. 53. καγὰ. The καί adds emphasis to ἐγὼ. Cp. O. T. 1239 ἔσσο γε κὰν ἐμοὶ μνήμητι ἐνι.

1. 56. Προμηθεύς, supply *ἔχει νιν*. Poseidon is the local deity, but other gods have shrines there. *ἐπιστείβεις*, 'you rest upon;' *στείβειν* is not necessarily to press with the feet; see Phil. 33 *στείπῃ γε φυλλὰς ὡς ἐναυλίζοντί τῃ*.

1. 57. χαλκόπους. The force of the termination is partly lost. Cp. 1. 17 *πυκνόπτεροι*, O. T. 846 *οδόζωνον*. In these compounds the second member is a word suitable to the context, but not actually required by it. For the meaning, cp. l. 1591.

1. 58. *ἔρεισμι* 'Αθηνῶν. The 'stay' of Athens was the tomb of Oedipus, but the word is used here by an anticipation. So in Aj. 599 Salamis is called *πᾶσιν περίφαντος δέι*.

1. 59. *τόνδ'*. The presence of the guardian deity is assumed, cp. 65 *τοῦδε τοῦ θεοῦ*. *ἔδε* in Sophocles does not necessarily imply what is present to the senses, cp. l. 78.

ll. 62, 3. οὐ λόγους .. πλέον, 'honoured, not in story, but more highly, by loving resort.' The sanctities of Colonus were well known to the inhabitants (Sophocles is said to have been born there), and highly cherished by them, though they had no place in story. Sophocles is aware that he is here breaking fresh ground.

1. 66. *ἢ πῶς τῷ πλήθει λόγος*; 'Is deliberation permitted to the people?'

1. 67. *ἐκ*. The use of the preposition marks the dependence of Colonus on the king.

1. 68. *οὗτος δὲ τίς*; The inversion is used for the sake of emphasis. Cp. O. T. 58 *ὦ παῖδες οἰκτροί*.

1. 70. *πομπός* = *στελών*, l. 298. For the omission of *ἄν*, cp. infra ll. 1418, 9 *πῶς γὰρ αἰθῆς αὐτὸν πάλιν | στρατεύμ' ἀγοίμ' αὐτόν, εἰσάπαξ τρέσας*; Here as supra l. 43, *ἄν* is read for *οὖν* by some editors.

1. 71. i. e. *ὡς μόλοι (δ' Ἰθυσεύς) πρὸς τί, λέξαν ἢ καταρτύσαν (αὐτό)*;

1. 73. For *μή*, cp. O. T. 1110 *μὴ βλέποντος* = 'ejus, qui non videat.'

1. 74. *δρώντα*, 'full of sight,' i. e. 'clear.' The use of the active participle gives additional force to the epithet. Cp. Aesch. Cho. 844 *πῶς ταῦτ' ἀληθὴ καὶ βλέποντα δοξάσω*;

1. 75. 'Let me tell you how to escape calamity.' *ὡς μὴ σφαλῆς* = *ὡς σε μὴ σφαλῆναι κελεύοιμ' ἄν*. Cp. O. T. 543 *ὁσθ' ὡς ποίησον*;

1. 76. *ὡς ἰδόντι*, 'to the momentary view.' Cp. l. 15 *ὡς ἀπ' ὀμμάτων*. 'At first sight.' The greatness of Oedipus is still apparent. Cp. Milton, 'Nor seemed he .. less than archangel ruined.'

1. 78. The Stranger will not allow Oedipus to remain in the grove while he goes to the city, he will acquaint the persons 'on the very spot' with what has occurred. Pleonasm such as *ἐνθάδ' αὐτοῦ* are common in Sophocles. *τοῖσδ'*, cp. l. 59.

1. 80. *ἦ .. ἦ*. The Epic form is more pointed than *εἰ .. ἦ*. Cp. Aesch. Pr. V. 780, Cho. 890.

1. 81. *ἡμίν*. Dat. of remote reference. 'Are we free from the Stranger's presence?' Cp. El. 442, and for *ἡμίν*, ib. 357.

1. 84. *ὦ πότνια δεινότητες*. The tendency to redouble epithets without a connecting particle is characteristic of Sophocles, cp. Ant. 1204, 5 *λιθόστρωτον κόρη | νυμφεῖον Ἀιδου κοῖλον*. El. 851, 1085.

1. 85. *ἐπὶ* is probably to be taken with *ἔδρας* (cp. l. 19), so that *ἔκαμψα* = *ἐκαμψα μέλη*. Words are frequently removed from their natural order for the sake of adding point to the expression. Cp. O. T. 178 *ἀκτὰν πρὸς ἐσπέρου θεοῦ*, supra l. 127 *ἄλσος ἐς τᾶνδε . . κορᾶν*. γῆς, gen. of the region, cp. l. 45.

1. 87. The reference is to O. T. 789, foll. This addition to the prophecy is made to suit the present play.

1. 88. *ταύτην* is partly predicative, 'meant this when he spoke of a rest.'

1. 89. *ἐλθόντι* in construction with *μοι*, as if the sentence were *παῦλαν γενέσθαι μοι*. *θεῶν* with *ἔδραν* is possessive, with *ξενόστασιν* subjective gen., 'a seat belonging to them, and shelter afforded by them.'

1. 91. *κάμψειν . . βιον*, cp. Eur. Hipp. 87 *τέλος δὲ κάμψαιμ' ὥσπερ ἡρέαμην βιον*. The metaphor is from a race. The infinitive is in construction with *ἔλεξε*.

1. 92. *κέρδη μὲν οἰκήσαντα*, 'having fixed my habitation there, a benefit to those who had received me,' etc. *κέρδη* and *ἀπτην* are accusatives in apposition to the action of the verb. Cp. Eur. Or. 1105 *Ἑλένην κτάνωμεν*, *Μενελέω λύπην πικράν*, Aesch. Ag. 225. With *οἰκήσαντα*, cp. l. 626.

1. 97. *πιστὸν . . πτερόν*. The meaning of an 'omen' (*πτερόν*) is here generalized so as to apply to an inward presentiment, for no outward sign has as yet been given. Cp. Phil. 1039 *εἰ μή τι κέντρον θεῶν ἦγ' ὑμᾶς ἐμοῦ*.

1. 101. *βάθρον τόδ' ἀσκήπαρνον*, cp. l. 19 *τοῦδ' ἐπ' ἀξέστου πέτρου*. For *σεμνὸν . . ἀσκήπαρνον*, cp. l. 84.

1. 102. *βιον . . πέρασιν*, 'an exit for my life.'

1. 104. *εἰ μὴ δοκῶ*, κ. τ. λ., 'unless I seem to come short in suffering, though bound continually to serve in labours beyond other men.' *μειδῶνς ἔχειν* is an expression formed like *ἀρκούντας ἔχειν*. The other rendering, 'to be too mean,' is hardly consistent with the bearing of Oedipus toward the dread goddesses, and of his consciousness of dignity. Schol. *εἰ μὴ δοκῶ . . δεῖσθαι προσθήκης κακῶν*. For the belief that suffering propitiated the gods, cp. Thuc. 7. 77 *εἰ τῷ θεῶν ἐπιφθονοὶ ἐστρατεύσαμεν, ἀποχράνταις ἤδη τετιμωρήμεθα*.

1. 107. *μεγίστης Παλλάδος καλούμεναι*, 'called the possession of mightiest Pallas.'

1. 109. *ἄνδρς Οἰδίπου*, 'of Oedipus who was indeed a man,' cp. l. 393.

τηνικαὐτ' ἄρ' εἰμ' ἀνὴρ; Aj. 77 πρόσθεν οὐκ ἀνὴρ εἶδ' ἦν; 'Have pity on this weary shadow of myself, for this is not the Oedipus that was.'

L 112. χρόνος παλαιός. The pleonasm serves at once to strengthen παλαιός and to free it from ambiguity.

ll. 113, 114. καὶ σὺ μ' ἐξ ὁδοῦ ποδὰ κρύψον. με is governed πρὸς τὸ σημαινόμενον by ποδὰ κρύψον, which phrase is equivalent in meaning to ὑπέβαλε. Cp. O. T. 31, 32.

L 115. ἐν γὰρ τῷ μαθεῖν. For the spondee, cp. El. 376 εἰ γὰρ τῶνδ' ἐμοί, l. 357.

L 117. ἦν. The imperfect may be used of past time, or of possibility. 'Who can it be?' cp. l. 1697.

L 118. ἐκτόπιος συθείς make one predicate, completing *συρεῖ*.

L 120. ἀκορέστατος, i.e. 'who would not be satisfied until he had reached the most holy place of all.'

L 124. πλανάτης, sc. ἦν.

L 125. οὐκ is put out of its place for emphasis. Cp. l. 1365 εἰ δ' ἐξέφυσσά τάσδε μὴ 'μαντῶ τροφούς. O. T. 137 ὑπὲρ γὰρ οὐχὶ τῶν ἀπατέρων φίλων.

L 126. For the position of ἐς, cp. El. 14 τοσόνδ' ἐς ἤβης; ll. 1. 350 θν' ἐφ' ἄλδς πολιῆς, and also supra l. 85.

ll. 131 foll. 'Without voice or speech giving utterance to our silent thought.'

L 134. εἴζονθ'. The active form is unusual. It is probably used because the act is more important to the Chorus than the person of the agent.

L 135. ὅν must be taken with λείσσω and again with γνῶναι.

L 138. εἶς ἐκείνος ἐγώ, sc. εἰμ'. The omission of the 1st sing. is not common except with ἔτοιμος, as in O. T. 92. But the frequency of this expression without ἐστί (e.g. τόδ' ἐκεῖνο) leads to the use without εἰμ', O. T. 968.

L 139. τὸ φατιζόμενον, 'as the saying is.' These words are in a sort of apposition to the sentence. The construction is common, with τὸ λεγόμενον, in quoting proverbs. θεῖος, merely because of his impiety.

L 142. ἀνομον is an addition to the predicate. 'See not a lawless man in me.'

L 144. 'Not at all one of the highest fortune that you should congratulate him on it.' πάνυ is often put after the word which it qualifies, as e.g. μόγῃς πάνυ. The gen. μόρας is perhaps best regarded as one of quality, though the expegetic εὐδαιμονίῃς would take a genitive.

L 146. ὥδε, 'thus.'

L 148. κατὰ σμικροῖς μέγας ἑρμουν, 'or moored my great self by a slight stay.' For the construction, cp. Plutarch Solon. c. 19 ολόμηνος ἐπὶ θοσὶ βουλαῖς ὥσπερ ἀγκύρας ὀρμούσας ἦντο ἐν σάλῃ ἕσσεσθαι.

Oedipus remembers that before the change in his fortunes his people came to him for protection and help, so far was he from being led by a child.

ll. 149, 150. ἀλαῶν ὀμμάτων δρα καὶ ἦσθα φυτάλμιος. The expression is perhaps used for δρα καὶ ἦσθα ἀλαδ ὀμματα φύσας, i. e. ἐχων. δρα καὶ have become displaced in the eagerness to give prominence to ἀλαῶν ὀμμάτων. 'And art thou also blind?' The Chorus, in their horror at the trespass of Oedipus, had not at first noticed his blindness.

l. 152. ἐν γ' ἐμοί, 'as far as lies in me,' i. e. if I can prevent it.

l. 153. οὐ . . προσθήσεις, 'you shall not add (to your woes) these curses.' Cp. O. T. 820 ἡ γὰρ 'π' ἐμαντῷ τάσδ' ἀρὰς δ' προστιθείς. The Chorus will not allow Oedipus to bring additional misery on himself by trespassing in the holy grove. Or perhaps, 'you shall not bring upon the town—.'

l. 156. ἴνα is in construction with τῶν . . φυλάξαι, l. 161. τῶδ', 'yonder,' of a thing near but not close at hand. Cp. El. 4, 7, 10.

ll. 157-60. 'Where the watery basin runs together with a flowing of sweet streams,' i. e. where sweet fresh streams meet in a basin. The κρατήρ is the place from which the water for libations was drawn. Others translate 'Where the bowl of water meets the flow of honeyed draughts,' alluding to the mixture of honey in the libations, infra l. 481. μείλιχίον may contain an allusion to μείλισσομαι, cp. Aesch. Pers. 610. νεκροῖσι μείλικτήρια.

l. 161. τῶν, neut., referring to the previous description. The gen. is due to the notion of avoidance in φύλαξαι. The want of a connecting particle between the verbs denotes the eager excitement of the Chorus.

l. 163. πολλὰ κίλευθος ἐρατύει. The Chorus are under the impression that Oedipus cannot hear them, and give this reason to themselves.

l. 168. ἴνα πᾶσι νόμος, sc. ἐστὶ φανεῖν. 'Where custom permits all to speak.' Cp. ἦ θέμις, εἰ θέμις.

l. 170. 'Daughter, whither in thought can one go?' i. e. What can one do? For the potential optative, cp. Ant. 604, 5 τίς ἀνδρῶν | ὑπερβασία κατάσχοι; For the meaning, cp. Phil. 834 πῶς δέ μοι τάντεῦθεν φροντίδος.

l. 171. i. e. 'We ought to study conformity to the citizens' usages.'

l. 174. μὴ . . ἀδικηθῶ, cp. Tr. 802 μὴδ' αὐτοῦ θάνω.

l. 175. σοί. Oedipus singles out the speaker from the ξένοι, as one who is responsible for his treatment. μεταναστάς, 'leaving my place of security.'

l. 178. ἔτ' οὖν; ἔτι προβῶ; Oedipus moves forward a few steps and then asks, 'Is that enough, or must he go further?'

l. 181. αἶψα, 'have sense,' 'see and understand.'

l. 184. τόλμα, i. e. bring yourself to do it. Cp. Aesch. Pr. V. 999.

1000 τόλμησον, ὃ μάταιε, τόλμησόν ποτε | πρὸς τὰς παρούσας πημονὰς ὀρθῶς φρονεῖν. 'Bring yourself, unhappy one, when sojourning in a strange land, to cherish the same hatreds with the citizens and to respect their loves.'

l. 189. ἴν' ἄν. ἴνα, = 'where;' ἄν goes with εἵπομεν. 'Where, with feet upon holy ground (i.e. ground where it is holy to tread) we may speak and hear.' εὐσεβίας ἐπιβαίνοντες. These words combine a literal and figurative sense, 'standing where it is right,' and 'with reliance on piety.' Cp. Phil. 1463 δόξης οὐποτε τῇσδ' ἐπιβάντες.

l. 192. αὐτοῦ, sc. μένε. ἀντιπέτρου, 'rocky;' cp. ἀντίθεος, ἀντί-δουλος, ἀντίπαις. πόδα κλίνης, cp. O. T. 468 πόδα νωμῶν. In κλίνειν there is the additional notion of stepping out of the way. Cp. the Epic use of the word, Il. 10. 349, 50 ὡς ἄρα φανήσαντε παρὲξ ὁδοῦ ἐν νεκρῶσιν κλινθήτην.

l. 195. 'Shall I be seated?' 'Yes, bending low adown upon the surface of the stone.' λέχριος is not necessarily sideways; it conveys the general notion of a position other than upright.

l. 196. ὀκλάσας, 'bending the limbs close together.' Cp. Il. 13. 281 ἀλλὰ μετοκλάζει καὶ ἐπ' ἀμφοτέρους πόδας ἵζει.

l. 198. ἔρμοσαι is imperat. middle. 'Fit thy step to mine.'

l. 203. ὅτε νῦν χαλᾶς, 'now that you give way.' For the absolute use of χαλᾶς, cp. infra l. 840 χαλῶν λέγων σοι, and ἔκαμψ' in l. 85.

l. 204. τίς ἐφυσ βροτῶν; 'What is thine origin?' For the use of τίς as part of the predicate, cp. O. T. 151; τίς .. ἔβας; and for ἐφυσ, ib. 1015 παῖς γ' εἰ τῶνδε γεννητῶν ἐφυν.

l. 205. τίς ὦν .. ἄγει; For τίς ὦν, cp. Aesch. Pr. V. 594 τίς ὦν, τίς ἄρα μ' .. ὧδ' ἐτήτυμα προσθροεῖς. There is another reading, τίς ὁ πολύπονος; which seems Sophoclean and is of considerable authority.

l. 208. ἀπόπτολις, sc. εἰμί. Cp. Il. 138, 144.

l. 211. 'Nor search me out, inquiring further.'

l. 212. δεινὰ φύσις, sc. ἐστὶ μοι. φύσις, = 'birth.'

l. 216. ὦμοι ἐγώ, τί πάθω; cp. Hom. Od. 5. 299 ὦμοι ἐγώ τί πάθω; τί νύ μοι μήκιστα γένηται; There are many epithets and phrases in Sophocles which remind us of Epic poetry. Cp. O. T. 145, 6, 975, infra ll. 380, 1477.

l. 217. 'Thou art on the verge.'

l. 222. Οἰδιπόδαν. The patronymic form is used for Οἰδίποδα. Cp. O. T. 1195 τλαμον Οἰδιπόδα. ἕδ', 'that man.'

l. 223. The construction is κατὰ τὸ σημαίνόμενον; 'have no fear with regard to what I say,' = 'Fear not what I say.' Cp. O. T. 31, supra l. 113.

l. 224. δύσμορος, sc. εἰμί. The evil fate of Oedipus seems to be threatening him once more.

l. 227. εἰ δ' ὑπέσχεο ποῖ καταθήσεις; 'But where i.e. how will you

redeem your promise?' (given ll. 176, 7). For *καταθήσει*, cp. Pind. Nem. 7. 112.

1. 229. 'To no man cometh punishment from the fates for a matter in which he has been the first to suffer, that he should be punished for this.' i.e. *τίσις* (*τούτων*), *ὧν* *προπάθῃ*, *τὸ* *τίνειν* (*τούτων* *τίσιν*). For the construction of *ὧν*, cp. Ant. 1194, 5 *τί γὰρ σε μαλθάσσοιμ' ἄν, ἂν ἐς ὕστερον | ψευσταὶ φανούμεθ'*. For *τὸ* *τίνειν*, cp. Aj. 728 *τὸ μὴ οὐ πέτροισι πᾶς καταφανθεὶς θανεῖν*. Other interpretations have been given: Hermann translates, 'Nemo punitur ob injuriam prius acceptam si eam rependit.' But there is no reason to suppose that the difference between *τίνεσθαι* and *τίνειν* is neglected in this passage.

1. 230. Cp. Phil. 138 *τέχνα γὰρ τέχνας ἐτέρας προῖχει*: Eur. Bacch. 905. *δ'* = 'for.' The general sense is, 'He who deceives another must expect deceit and trouble, not kindness, in return.'

1. 232. *ἔχων* is epexegetic after *ἀντιδίδωσιν*.

1. 233. *ἔδράνων*. The genitive depends on *ἐκτοπος*.

1. 234. *ἀφορμος ἐμᾶς χθονός*, 'removed from this seat and so without a mooring-place in my land'—'Cast forth from my land.' The derivation from *ὀρμεῖν* is preferable to that from *ὀρμᾶν*, and introduces a common metaphor.

1. 235. *χρεός* is a word which Sophocles uses in a sense slightly different from the ordinary meaning, cp. O. T. 156. Here the word is euphemistic for *ἄγος*, 'debt' for 'guilt.'

1. 236. *προσάψης*, cp. O. T. 667.

1. 238. *αἰδόφρονες*, 'god-fearing.' Antigone appeals to the religious feeling of the Chorus in order to obtain mercy for the suppliant. The sense of *ἀλλ' ἐπεὶ*, *ἀλλ' ἐμὲ* is, 'Though you have determined to reject my father, still hear me, if not him.'

1. 240. *ἀκόντων* = *ἀκουσίαν*. Cp. infra l. 977 *ἄκον πρᾶγμα*, cp. O. T. 1230 *ἔκοντα κοῦκ ἄκοντα*.

1. 243. *μόνου*, 'for my own father,' 'my father and no other,' cp. infra l. 321. *μόνος* is a favourite word with Sophocles.

1. 245. i.e. 'Speaking to you as a daughter of your house.' Thus Antigone excuses her boldness of speech. Cp. Hom. Od. 3. 24 *αἰδώς δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέσθαι*: and Od. 1. 303 *ὥστε πατὴρ ᾧ παιδί καὶ οὐποτε λήσομαι αὐτῶν*.

1. 247. *ἐν ὑμῖν*, cp. Aj. 519 *ἐν σοὶ πᾶσ' ἔγωγε σώζομαι*. *ἰδδοκῆτον*, 'Ideoque pluris, si concedatur, faciendum.' Linwood.

1. 249. *κέμεθα*, cp. the Homeric *θεῶν ἐν γούνασι κείται*: the word *νεύσατε* also is usually applied to the gods. But cp. Phil. 484.

1. 250. *ἐκ σέθεν*, 'coming from thyself.' These words apply properly to *τέκνον* only, but are to be connected by a sort of *zeugma* in a more general sense with *λόγος*, *χρεός*, *θεός*.

l. 251. ἢ λόγος, ἢ χρέος, 'or word, or concernment.' λόγος is difficult. Perhaps the meaning is, 'All that you prize in speech or act.' Cp. Eur. Heracleid. 95. Others read λέχος. For χρέος, cp. l. 235, note.

l. 252. βροτῶν is a partitive genitive. For the sentiment, cp. Aesch. S. c. T. 719 θεῶν διδόντων οὐκ ἂν ἐκφύγοι κακά.

l. 256. τὰ δ' ἐκ θεῶν τρέμοντες, 'fearing what the gods may do.' Cp. Hdt. 8. 15 τὸ ἀπὸ Ξέρξεω δειμαίνοντες.

l. 259. μάτην ρεούσης, 'since it flows forth *in vain*.' Cp. the position of words in El. 1143 τροφῆς | ἀναφελήτου. μάτην, 'falsely,' without cause or corresponding reality, as in El. 1298.

l. 261. μόνας, 'beyond all others.'

l. 262. ποῦ, 'wherein?' Cp. O. T. 390 ποῦ σὺ μάντις εἶ, Aj. 1100. οἷτινες, = εἰ ὑμεῖς. The want of a regular antecedent is expressive of strong feeling. Cp. infra ll. 866-8.

l. 266. 'Since for my deeds, they are sufferings rather than doings.' The use of the active participle gives a sort of real and personal existence to his deeds, and is very emphatic, cp. supra l. 134. Cp. Lear, 3. 2 'I am a man | more sinned against than sinning.'

l. 270. φύσιν, 'in nature.' Cp. Aj. 472 μὴ τοι φύσιν γ' ἄσπλαγχνος ἐκ κείνου γηγώς.

l. 271. φρονῶν, 'with clear knowledge.' Cp. O. T. 316 φρονεῖν ὡς δεινόν.

l. 272. ἔπρασσον. The imperfect brings the action nearer and is more graphic than the aorist. Cp. O. T. 1272 οὐθ' οἱ ἔπασχεν οὐθ' ὅποι' ἔδρα κάκα.

l. 274. ἔπασχον .. ἀπαλλύμην. In these imperfects the intention is signified, which was not carried out. For a similar use of the aorist, which is rare, cp. Aj. 1127.

l. 276. The raising of the suppliant implied protection.

l. 277. 'And do not, while ye think to honour the gods, in reality make the gods of no account.' Such is perhaps the translation of these difficult lines. This however assumes that μοίραις is = ἐν μοίρᾳ, and that μηδαμῶς can be taken separately from μὴ. For the contrast of meaning, cp. Phil. 451, 2 ποῦ χρηΐ τίθεσθαι ταῦτα; ποῦ δ' αἰνεῖν, ὅταν | τὰ θεῶν ἔπαινων, τοὺς θεοὺς εὖρω κακοῖς;

l. 281. βροτῶν, a partitive genitive, cp. Aj. 1358 τοιοῖδε μέντοι φῶτες ἔμπληκτοι βροτῶν.

l. 282. ξὺν οἷς, i. e. τοῖς ἀνοσίοις, understood from φωτὸς ἀνοσίῳ βροτῶν, the plural genitive preparing the way for the change of number.

l. 283. ἔργοις. It is difficult to say whether ἔργοις is dative of the instrument to κάλυπτε, which if standing alone would be somewhat abrupt; or dative after ὑπηρετῶν, 'paying service to unholy deeds,' cp. supra l. 105 μόχθοις λατρεύων.

l. 284. ἐχέγγυον, 'under a pledge.' The word is usually active. Cp. the passive use of σωτήριον, l. 487, πόμπιμος, Tr. 872.

l. 285. κάρα τὸ δυσπρόσοπτον, 'the horror of my face.' Cp. Phil. 225.

ll. 288, 9. ὁ κύριος . . τις. The indefinite pronoun marks as unknown something which from the nature of the case is definite, and therefore has the article. Cp. O. T. 107 τοὺς αὐτοέντας χειρὶ τιμαρεῖν τινας, Ant. 951.

l. 290. τὰ δὲ μεταξύ τούτου, 'in your actions between that moment and this;' i. e. meanwhile.

l. 294. βραχεία, 'slight;' cp. Thuc. i. 14 βραχεία ἐκέκτηντο, ib. 8. 76. The meaning 'brief' does not agree well with ταρβεῖν. The impressive nature of the speech, not its length, is noticed. βραχύς in this sense is 'that which is soon measured.'

l. 295. ἀνακτας. For the pl. cp. O. T. 1403-7, El. 1232-5. The plural is more impressive than the singular, as being nearer to the general notion.

l. 297. σκοπός, i. e. the Ξένος, who is thus styled, because he has seen Oedipus, and will carry information to Theseus: it is probably a supplementary predicate.

l. 300. αὐτόν probably goes with ξζειν. The word is due to the conjecture of Porson.

l. 301. τοῦνομ' ἀσθηται. For the acc. cp. Aj. 1318, 19 τηλόθεν γὰρ ἡσθόμην | βοήν, Ant. 961. The whole object is perceived and not a part.

l. 305. πολύ, 'much spoken of;' the word forms part of the predicate. Cp. Aesch. S. c. T. 6, 7 πολλὸς κατὰ πτόλιν—ὑμνοῖθ' ὑπ' ἀστῶν, 'thy name oft told hath reached every ear.'

ll. 306, 7. καὶ βραδὺς εὐδει, 'though sleep makes him slow to come.' For the use of the adj. cp. Aj. 47 δόλιος ὀρμᾶται. The expression is = εὐδει ὥστε βραδὺς εἶναι. For the meaning, cp. O. T. 65. The position of εὐδει shows that the expression is a strong one.

l. 309. τίς γὰρ ἐσθλὸς οὐχ αὐτῷ φίλος; These words do not explain the addition of ἐμοί, but refer to the first part of the sentence, viz. εὐτυχής . . τῇ αὐτοῦ πόλει. 'What good man is not a friend to himself?' i. e. does not befriend himself in doing good. φίλος is active, cp. Ant. 99 τοῖς φίλοις δ' ὀρθῶς φίλη.

l. 310. ποῖ φρενῶν ἔλθω; For the gen. cp. El. 922 οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γνῶμης φέρεi. The broken lines mark a disturbance of feeling. Cp. O. T. 1468, 1471, 1475, Aj. 791.

l. 313. βεβῶσαν, almost = οὖσαν. Compare the use of ἤκω, καθεστάναι, ἐσθάναι, and supra l. 52. Ismene approaches, well clothed and mounted, in contrast to the unsandalled and sunburnt Antigone. κρατί, 'on her head,' but the dative is also perhaps to be taken with ἡλιοστερής, 'on her head to keep the sun from it.'

l. 314. νῦν, 'her.'

l. 316. *πλανῶ*, 'makes me to wander,' the word is active in signification. Another reading is *γνώμη πλανῶ*;

l. 318. *τάλαινα*. This expresses the distraction of her doubt.

ll. 319, 320. *φαιδρὰ γοῦν ἄπ' ὀμμάτων σαίνει με*, 'she greets me with bright looks from her eyes.' *σαίνει* is used properly of a dog fawning or wagging his tail (Aesch. Ag. 725 *σαίνειν τε γαστρός ἀνάγκαις*), and in this sense governs the accusative; but it is used in an applied sense, = 'to make signs of recognition,' as here. Cp. Ant. 1214 *παῖδός με σαίνει φθόγγος*, where recognition and the effect of recognition are combined.

l. 322. *δρᾶν* depends on *εἶπον*, understood from *εἶπας*.

l. 325. *προσφωνήμαθ'*. The name is used for the thing named. 'Names which I love to use.' Cp. Phil. 233 seqq. *Ἕλληνες ἔσμεν .. Φ. ὦ φίλτατον φώνημα. ὥς ὑμῖς, κ. τ. λ.* 'How hardly I have found you, and now again how hard it is to see you for sorrow!'

ll. 326 fol. For the divided lines, cp. Aj. 981, O. T. 626, etc.

l. 331. It is difficult to understand why Ismene should be said to touch herself. Perhaps no more is meant than that she is united in the unhappiness of her father and sister, and the grammar is more regular than the thought. Some editors insert l. 328 between ll. 330 and 331. But the *τροφαί* of Ismene, well clad and mounted, can hardly be termed *δυσάθλια*, even by her self-pity.

l. 335. *πόθοισι .. λόγοις*. In *πόθοισι* we have the dative of cause, whereas *λόγοις* conveys the idea of 'accompaniment,' (cp. *αὐτοῖσι συμμάχοισι*, etc.,) and this is assisted by the adjective. The repetition of the same construction in a different sense is characteristic of the Sophoclean period of language.

l. 335. *ποῖ .. πονεῖν*, 'Where are they for the service?' *πонеῖν = εἰς τὸ πονεῖν*. *ποῖ*, sc. *οἰχονται*. Cp. Eur. Or. 1473 *ποῦ δῆτ' ἀμύνειν οἱ κατὰ στέγας Φρύγες*. For *ποῖ*, cp. Aesch. Cho. 405 *ποῖ, ποῖ δὴ νερτέρων τυραννίδες*;

l. 336. 'They are where they are,' i. e. their state is too bad to name, cp. supra l. 273 *ἰκόμην ἔν' ἰκόμην*.

ll. 339 fol. Hdt. 2. 35 *Αἰγύπτιοι .. τὰ πολλὰ πάντα ἔμπαλιν τοῖσι ἄλλοις ἀνθρώποις ἐστήσαντο ἡθεὶά τε καὶ νόμους. ἐν τοῖσι αἱ μὲν γυναῖκες ἀγοράζουσι καὶ καπηλεύουσι· οἱ δὲ ἄνδρες, κατ' οἴκου ἐόντες, ὑφαίνουσι*.

l. 341. *τάξω βίου τροφεῖα*, 'the outdoor means of supporting life.'

l. 342. *σφῶν*. Dat. 'And in your case too.' There is no necessity to regard *σφῶν* as the genitive, and to suppose that the dual is used of the two pairs of children. This would be especially harsh with *σφῶ* immediately preceding. The dative may be regarded as a dat. of reference to the whole sentence, or more especially to *πонеῖν*.

l. 344. *κακά*, Attic accusative. Cp. O. T. 264, 5 *τάδ' ὥσπερ εἰ τοῦμοῦ πατρὸς / ὑπερμαχοῦμαι*; infra l. 1694.

l. 345. ὑπερπονείτρον is resumed in γερονταγωγᾷ. The series of participles is broken by the insertion of the finite verb, as again in ἡγείται, l. 351. There is a tendency in Soph. to return to the finite verb from the participial or other dependent construction.

l. 351. τὰ τῆς οἴκοι διαίτης, 'the comforts of her life at home.' Cp. O. T. 977 τὰ τῆς τύχης.

l. 355. ἃ τοῦδ' ἐχρήσθη σώματος, 'which were given respecting me.' The objective genitive taking the place of the predicate is remarkable.

l. 356. κατέστης, cp. l. 313 note. γῆς δ' ἐξηλαυνόμην. The order of events is inverted in the narration.

l. 358. τίς σ' ἐξήρεν οἰκοθεν στόλος; 'What errand sped thee from home?' The usual expression αἶρειν στόλον is here inverted.

l. 360. μὴ οὐχί is expegetic of κενή after the negation. Cp. O. T. 13, 221.

l. 362. 'Seeking how thou hadst thy maintenance or where.' ζητοῦσα τὴν σὴν τροφήν (inquiring into thy means of life), and in particular ποῦ κατοικοῖς (where thou wert dwelling).

l. 365. παιδοῖν. Dative, 'encompassing your sons.'

ll. 367-9. The antithesis seems to be, 'Beforetime they had a strife with Creon,' and, 'Now they strive together:' and again, 'Beforetime they were anxious that the throne should be in regency,' and, 'Now each is eager to be king.' αὐτοῖς .. Κρέοντι τε are best taken together. So far from desiring the throne, they even strove with Creon that it should be vacant. There is no need to change εἶμι into εἶραι, by which εἶμι κακῇ is left without any point.

l. 369. λόγῳ σκοποῦσι, 'professing in their argument to have regard to.' For λόγῳ, cp. infra l. 1296 οὔτε νικήσας λόγῳ.

l. 371. The heaven-sent infatuation is assisted by their own evil mind; cp. Aesch. Pers. 743 ἀλλ' ὅταν σπεύδῃ τις αὐτός, χῶ θεὸς συνάπτεται. Aeschylus and Sophocles are in advance of the fatalism of their age.

l. 372. τοῖν τρισαθλίωιν. The close connection of the article and adjective prevents the line from being unrhythmical. κακῇ, as an emphatic epithet, contrasts this εἶμι and that in l. 367.

l. 374. νεάων. In addition to the fact of youth, the participle implies youthful impetuosity, ambition, etc. Cp. Eur. Phoen. 713 μῶν νεάων οὐχ ὄρεα ἃ χρὴ σ' ὄραν;

l. 377. ὁ πληθύνων, 'the more numerous,' i.e. as having the majority of voices. Cp. Aesch. Ag. 1370 πληθύνομαι.

l. 378. τὸ κοῖλον Ἄργος, 'Argos in the valley.' Cp. Hom. Od. 4. 1 κοίλην Λακεδαίμονα κητώεσαν.

l. 380. ὡς αὐτίκ' Ἄργος, κ. τ. λ. Cp. O. T. 101 ὡς τὸδ' αἶμα χειμάζον πόλιν. The reason of the expedition is a principal part of the expressed resolution of Polyneices: hence the acc. instead of the usual genitive.

l. 381. ἡ πρὸς οὐρανὸν βιβῶν, 'or to exalt it to heaven.' The style is Epic, cp. Hom. Il. 12. 328 *ἡέ τω εὖχος δρέξομεν ἡέ τις ἡμῖν*.

l. 382. ἀριθμός, 'mere number' or 'heap,' cp. Eur. Tro. 476 *οὐκ ἀριθμὸν ἄλλως, ἀλλ' ὑπερτάτους φρυγῶν*, Hor. Epp. 1. 2. 27 'Nos numerus sumus et fruges consumere nati.'

l. 383. ὅποι, 'At what point?' i.e. how long they must first continue. Cp. Thuc. 3. 108 *ἡ μάχη ἐτελεύτα ἔως ὅψέ*, El. 958 *ποῖ γὰρ μενεΐς ῥάθουμος*; but perhaps *δπου* should be read.

l. 385. ὥς .. ἔξειν. Two constructions seem to be united, *ὥς ἔξιοιεν θεοί*, and *ἔξειν θεούς*. Aesch. Eum. 799, 800 *αὐτὸς ἦν δ μαρτυρῶν | ὥς ταῦτ' Ὀρέστην δρῶντα μὴ βλαβὰς ἔχειν*. For similar confusions in Sophocles, cp. Tr. 672, 1238, Ant. 520.

l. 388. τί δὲ τεθέσιπισταί, the resolved foot denotes eagerness. The next two lines depend on *τεθέσιπισταί*.

l. 390. εὐσολας χάριν, 'for the sake of self-preservation.'

l. 391. For the use of ὑπὸ in semi-passive constructions, see O. T. 37 and note. But there is some doubt about the reading; *ἔτ'* or *ἐξ* is possible. Cp. O. T. 1006 *σοῦ πρὸς δόμους ἐλθόντος εὐ πράξαιμί τι*.

l. 392. ἐν σοί, cp. l. 422. The subject of *φασί* is to be gathered from l. 413.

l. 393. ἀνὴρ, cp. l. 109.

l. 395. *ὅς νέος πύση*. For the omission of *ἀν*, cp. Tr. 1008, Aj. 1074 *ἐνθα μὴ καθεστήκη δέος*, O. T. 1231 *αἱ φανῶσι αὐθαίρετοι*. It is by no means unusual in Sophocles.

l. 397. *μυρίου χρόνου*. Cp. infra l. 617 *δ μυρίος | χρόνος*, and Plato, Ap. 23 B *ἐν πενία μυρίᾳ εἰμί*. Note the gen. of time = 'within.'

l. 399. *στήσωσι*. Notice the change of number. Creon is acting with Eteocles and others. *ἐμβαίνης*, cp. O. T. 825 *μῆδ' ἐμβατεύειν πατρίδος*.

l. 401. *θύραισι κεκμηένου*, 'laid at their doors.' The immediate reference is to the inactivity of age, (cp. Shakespeare, 'unregarded age in corners thrown,') but the occurrence of *τύμβος* in the next line introduces the notion of burial.

l. 402. *κείνοισ*. This dative must be taken with *βαρύς* and repeated with *δυστυχῶν*. 'Your burial, if it falls unhappily for them, is full of danger for them.'

l. 403. As a murderer the Thebans would not bury Oedipus in his own land, yet they feared the vengeance of his Daemon unless the customary rites of burial were paid by them.

l. 405. *μῆδ' ἐν ἄν σαντοῦ κρατῆς*, 'but not where you will be your own master.' The subjunctive is due to the relative adverb with *ἄν*. For the adversative *μῆδέ*, cp. El. 132 *οὐδ' ἐθέλω προλιπεῖν τόδε*.

l. 407. *ἀλλ' οὐκ ἐγ' .. σ'*, sc. *κατασκιασθῆναι Θηβαίᾳ κώνει*. *τοῦμφυλον αἷμα*, i.e. 'the guilt of kindred blood,' cp. O. T. 1406 *αἶμ' ἐμφύλιον*.

Note that Ismene is not uninfluenced by the Theban point of view, and cp. the feeling of Chrysothemis in the Electra.

l. 410. 'On the intervention of what circumstance?'

l. 413. ἀνδρῶν, sc. κλύουσα. The message had been given publicly, cp. O. T. 93.

l. 414. ἐφ' ἡμῖν, 'with regard to me.' Cp. O. T. 829 ἐπ' ἀνδρὶ τῷδ' ἀν' ὁρθοίῃ λόγον.

l. 415. οἱ μολόντες, = οἱ θεωροί. εἰς Θήβης πέδον, cp. supra l. 378 τὸ κοῖλον Ἄργος. Ant. 845 Θήβης εὐαρμάτου ἄλσος, ib. 101 ἐπαπύλῳ Θήβῃ, etc. The mention of natural characteristics gives a graphic turn to the language.

l. 416. The use of τις = πότερος, where only two are spoken of, is noticeable.

l. 419. τοῦμοι πόθου, cp. O. T. 969 τῷμῳ πόθῳ.

l. 420. φέρω δ' ὅμως, 'but still I bring the news;' cp. supra l. 360 δεῖμ' ἐμοὶ φέρουσά τι, Aesch. Pers. 248 φέρει σαφές τι πρᾶγος . . κλύειν.

l. 421. The usual sequence μήτε . . μήτε is broken by ἐν δ' ἐμοί, κ.τ.λ. The worst which Oedipus can wish his sons is that the end of their contention may be in his power.

l. 424. ἦς goes with ἔχονται, and less closely with κάπαναιρούνται δρῦν. Cp. Aesch. Pr. V. 331 πάντων μετασχὼν καὶ τετολμηκῶς ἐμοί. ἔχονται, = 'take hold of,' 'engage in obstinately.'

l. 425. ὥς, 'in which case,' explains ἐν ἐμοὶ τέλος γένοιτο. Cp. supra l. 45, where the construction with ὥστε is nearly, though not exactly, parallel to this.

l. 428. 'So dishonoured by being thrust forth from my native land.' The adverb is to be considered as part of the predicate; cp. Ant. 1069 ψυχὴν τ' ἀτίμως ἐν τάφῳ κατόκκισας, Thuc. I. 120 ἐς τοῦναντίον ἀσχερῶς περιέστη.

l. 430. αὐτοῖν, cp. infra l. 444 σφιν. It is the dative of the interested person. 'They allowed me to be sent forth.' Cp. Phil. 1030 καὶ τίθνηχ' ὑμῖν πάλαι, El. 1152.

l. 431. Cp. O. T. 1410 seqq., 1449 seqq.

l. 435. τὸ λευσθῆναι πέτροις. This punishment is frequently mentioned in Greek tragedy. Cp. Aj. 254 πεφόβημαι λεθόλευστον Ἄρη, Ant. 36 φόνον . . δημόλευστον ἐν πόλει, Aesch. S. c. T. 65.

l. 436. ἔρωτος τοῦδ'. A genitive of respect, cp. Ant. 1194, 5 τί γὰρ σε μαλθάσοιμ' ἀν' ὧν ἐς ὕστερον | ψεύσται φανούμεθ'. This use is not infrequent in Sophocles. Also ὠφελῶν is here almost a substantive, 'no helper of this desire.'

ll. 438, 9. 'And I began to know that my rage had run to excess in chastising my former errors.' τῶν . . ἡμαρτημένων is probably genitive after κολαστήν. For μέγαν, = 'too great,' cp. Plato, Soph. 231 Α μὴ

μείζον αὐτοῖς προσάπτωμέν γέρας. It cannot mean that his blindness and exile were worse evils than his former errors.

l. 441. χρόνιον, 'after so long.'

l. 442. For the repetition, cp. infra l. 617 μυρίας δ' μυρίας.

l. 443. ἔπους σμικροῦ χάριν, 'for a little word's sake,' i. e. for want of a little word.

l. 444. σφιν, cp. supra l. 430 αὐτοῖν.

l. 447. γένους ἐπάρκεσιν, 'the assistance which kindred gives.' The genitive has the force of an adjective rather than of the case of a noun.

l. 448. It seems best to take θρόνους—καὶ σκήπτρα κραίνειν—καὶ τυραννεύειν χθονός, as three co-ordinate expressions rising in intensity. Others take θρόνους with κραίνειν, and others again consider κραίνειν an exegetical infinitive after θρόνους καὶ σκήπτρα.

l. 450. τοῦδε, i. e. ἐμοῦ.

l. 453. 'Comparing in thought the oracles which I bring from my own side.' τὰ ἐξ ἐμοῦ, 'which come from my own side in the comparison.' Cp. Tr. 631 τὸν πόθον τὸν ἐξ ἐμοῦ.

l. 458. πρὸς ταῖσδε ταῖς, κ.τ.λ., 'in addition to.' Oedipus begs protection from the Chorus, reminding them that they will be assisting the dread goddesses in protecting him. There is some doubt about the reading here.

l. 459. ἀλκτὴν ποιεῖσθαι, 'to undertake defence,' cp. El. 302 τὰς μάχας ποιοῦμενος, Thuc. i. 124 Ποτιδαῖταις . ποιεῖσθαι τιμωρίαν. For ἀλκτὴν, = 'task of defence,' cp. Aesch. Supp. 731 ἀλκῆς λαθίσθαι τῆσδε μηδαμῶς ποτέ.

l. 460. Oedipus leaves it to be implied that his enemies are the enemies of Athens. That they are his enemies he cannot for a moment forget.

l. 463. ἐπεμβάλλεις, 'you add to give further weight.' λόγῳ is instrumental dative. The meaning would be made clearer by supplying ἐν, ἐπεμβάλλεις ἐν τῷδε τῷ λόγῳ.

l. 464. Cp. Aesch. Pr. V. 307, 8 καὶ παραινέσαι γέ σοι | θέλω τὰ λῦστα.

l. 465. ὥς must be taken with τελούντι, = 'for I will accomplish all.' προξένει, 'Be my good guide.' For other metaphorical meanings of προξένει, cp. O. T. 1483, Tr. 726.

l. 466. 'Institute a purification of these deities.' δαμνόνων is a genitive of relation. For θέσθαι, cp. O. T. 134 τήνδ' ἔθεσθ' ἐπιστροφήν.

l. 467. καὶ κατέστυψας πέδον. There is some doubt about the reading, but the text receives confirmation from l. 56 ὃν δ' ἐπιστείβεις τόπον. ὦν (sc. πέδον) can be supplied from ἐφ' ᾧ.

l. 470. δοῖται χεῖρες are 'hands pure from guilt.' Cp. Aesch. Cho. 377, 8 τῶν δὲ κρατοῦντων | χεῖρες οὐχ ὅσαι στυγερῶν τούτων, Eum. 313, 14 τὸν μὲν καθαρὰς χεῖρας προνέμοντ' | οὕτως ἀφ' ἡμῶν μῆνις ἐφέρπει.

l. 472. τέχνη, abstract for concrete. Cp. the use of τροφή in O. T. i. εὐχειρος is gen. from εὐχειρ.

l. 473. ἀμφιστόμους, 'projecting on either side.'

l. 475. γε is due to conjecture; it refers to κρόκαισιν, which it confirms and amplifies. 'Yes, with a fillet from a young ewe-lamb.' Others read νεαλοῦς for γε νεαρῆς, and νεοτόκῃ for νεοτόκῃ.

l. 476. τὸ δ' ἐνθεν, 'what remains to be done,' or 'what is left of the offering;' the first seems the preferable rendering. Cp. Aesch. Ag. 248 τὰ δ' ἐνθεν οὐτ' εἶδον οὐτ' ἐννέπω. ποῖ; cp. supra l. 383.

l. 479. πηγὰς, El. 894, 5 νεορρύτους | πηγὰς γάλακτος. τὸν τελευταῖον δ' ἔλον, i.e. τὸν τελευταῖον κρωσσὸν χέοις ἂν ἔλον. Three vessels are to be used, two partly filled with water, the third filled to the brim with water and honey.

l. 480. 'With what am I to fill this in preparing it?' τόνδε, = τὸν τελευταῖον κρωσσόν.

l. 481. μελίσσης, i.e. μέλιτος, by metonymy. With μηδέ, cp. supra l. 405. For the prohibition, cp. supra l. 100 νήφω δόνοιο.

l. 482. μελάμφυλλος, 'dark with rich herbage.'

l. 483. αὐτῇ, almost = εἰς αὐτήν, cp. Tr. 789, 90 χθονὶ | μέτων αὐτόν. ἐξ ἀμφοῖν χερσίν, 'on both sides.'

l. 487. δέχεσθαι, after αἰτοῦ. The passive use of σωτήριος is rare, but cp. supra l. 284 ἐχέγγυος, Tr. 872 πόμπιμος, = 'sent;' 'receive their suppliant into safety.'

l. 488. καί, = 'or if.' Ant. 328 ἐὰν ληφθῇ τε καὶ μή.

l. 489. Cp. supra l. 131 foll. For the phrase μηκύνων βοήν, cp. the Homeric μακρὸν αὐτεῖν.

l. 494. ᾧ τι δεῖ πρόστασσε δρᾶν. An instance of the inversion of the natural order for the sake of emphasis.

l. 496. τῷ μὴ δύνασθαι μήθ' ὁρᾶν, 'in want of strength as well as sight.' For δύνασθαι applied to bodily strength, cp. Il. 20. 360 ὄσσον.. δύναμαι χερσίν τε ποσίν τε.

ll. 498, 9. With this assertion of the value of a pure intention, cp. Frag. 88 (Dind.) ψυχὴ γὰρ εὖνους καὶ φρονούσα τουνδικον | κρείσσω σοφιστοῦ παντός ἐστιν εὐρέτις.

l. 499. ἐκτίνουσιν is due to a correction. The MSS. have ἐκτείνουσιν. For the notion that sacrifices were of the nature of a debt, cp. Pl. Rep. 331 B ὀφείλοντα ἢ θεοῖς θυσίας τιναὶ ἢ ἀνθρώπων χρήματα.

l. 500. τι is idiomatic, cp. Tr. 305 εἰ τι δράσεις; Phil. 286, γὰρ καὶ τι .. διακονεῖσθαι, infra l. 1450.

l. 504. χρὴ ὅσται is equivalent to a future of χρῆ, 'Where must I find?'

l. 505. τοῦκεῖθεν ἄλλους, sc. ὁ τόπος ἐστί.

l. 506. ἐποικος, 'a resident,' who would be in charge of the sacred utensils, etc.

l. 509. οὐδ' εἰ πονῇ τις. The subjunctive seems more poetical than the indicative as putting the general case. Cp. infra l. 1443 εἰ σοῦ στερηθῶ, Ant. 710 καὶ τις ᾗ σοφός, O. T. 198.

l. 510. Cp. the proverb *μη κινεῖν κακὸν εὖ κείμενον* (Pl. Phil. p. 15 C).
 l. 514. ἀλγυρόνως with *πυθέσθαι*. For the gen. cp. El. 317 *τοῦ κασιγνήτου τί φησι*. With *φανείσας*, cp. supra l. 410.

l. 515. *πρὸς ξενίας*. *πρὸς ξενίου* would be the more ordinary expression. For a similar extension of common uses, cp. supra l. 250 *πρὸς σ' ὅτι σοι φίλον*, Aj. 492, 3.

l. 516. *ἃ πέπονθ'*. The reading is conjectural, but cp. ll. 267, 537. To *ἃ πέπονθ'* = *ἔργα, ἀναιδῆ* is added, as an emphatic epithet. 'My unwitting deeds of shame.'

l. 517. For *πολύ*, = *σφόδρα λεγόμενον*, cp. ll. 305, 6 *πολὺ γάρ, ὃ γέρον, τὸ σὸν | ὄνομα, κ. τ. λ.* *μηδαμὰ λήγον*, cp. O. T. 731 *ἡδᾶτο γὰρ ταῦτ' οὐδέ πω λήξαντ' ἔχει*.

l. 518. *ὀρθόν*, cp. O. T. 505 *πρὶν ἴδοιμ' ὀρθὸν ἔπος*. The two accusatives, *τὸ πολὺ* and *ἀκουσμα*, are due to the cognate use of the latter.

l. 520. *κάγώ*, sc. *ἐπιθόμην*.

l. 521. *ἤνεγκον κακότατα*, 'I was the victim of wretchedness.' Cp. O. T. 1320 *διπλᾷ σε πενθεῖν καὶ διπλᾷ φέρειν κακά*. What follows = 'I did endure it voluntarily, (Oedipus did everything 'with a will,') let God be my witness, but of all this nothing was my intentional act.' *θεὸς ἴστω* comes in harshly, and perhaps *θεὸς ἴστωρ* should be read. *τούτων*, = the old misery and the present consequences of it.

l. 524. *ἄλλ' ἐς τί*; 'But with regard to what?' Sc. *ἤνεγκες κακότατα*.

l. 526. Cp. Hom. Il. 2. 111 *Ζεὺς με μέγα Κρονίδης ἔτη ἐνέεισε βαρβαίφ*.

l. 527. *ματρώθεν* goes with the whole sentence. 'Didst thou in relation to (i. e. with) a mother fill an infamous bed?'

l. 533. *ματρός κοινᾶς*, 'of a mother who is also mine.'

l. 535. *κοινὰί γε*, 'ay, and also sisters of their own sire.' Oedipus anticipates and strengthens that which the Chorus shrank from saying.

l. 536. *ἐπιστροφάι*, 'renewed onset,' cp. infra l. 1045 *δαῖων ἀνδρῶν . . ἐπιστροφάι*.

l. 537. *ἔχειν* is epexegetic infinitive with *ἄλαστ'*. 'The woes I have suffered are a possession which cannot be forgotten.'

ll. 539-541. 'I received a gift, which would that hapless I had never so benefited the state as to gain from her the privilege of choosing.' In this rendering it is assumed that *μή*, with the past tenses of the indicative in a relative clause, may express the wish to reverse a fact in past time. Hermann translates, '*Accepi*, inquit Oedipus, *donum, uxorem* *dicens, quod ego ut nunquam a civitate debuerim accipere, ei profui*, i. e. *quod ut mihi non unquam daret civitas, merui, quum eam Sphinge liberavi*.' Cp. infra l. 1713.

l. 543. *δευτέραν ἔπαισας, ἐπὶ νόσφ νόσον*. 'Thou hast struck a second blow, (sending) pang upon pang.' With *δευτέραν* supply *πληγὴν*. For *νόσος* in this sense, cp. O. T. 1061 *ἄλις νοσοῦσ' ἐγώ*.

l. 545. ἔχει δέ μοι .. πρὸς δίκας τι, i. e. τὸ ἐμὸν ἔχει τι πρὸς δίκας. 'My case has something on the side of justice.'

l. 546. ἄνους is due to a correction by Porson. 'In my blindness I did slay.' Others read ἀλούς, = 'deceived.' Cp. infra l. 764 ἐν οἷς μάλιστ' ἂν ἀλγοίην ἀλούς.

l. 548. νόμῳ δὲ καθαρῶς, 'pure by law,' i. e. in the eye of the law. ἐς τὸδ' ἦλθον, cp. O. T. 1433 ἄριστος ἐλθὼν, supra l. 12.

l. 550. ὁμφὴν is probably intended to mark the sacred associations which cling to Oedipus. ἀποσταλείς is a correction, but cp. O. T. 115 ὡς ἀπεστάλη: trans. 'setting forth at thy sound,' i. e. at the sound of thy name.

l. 553. ὁδοῖς ἐν ταῖσδε, 'in thy coming hither now.' Cp. El. 68 δέξασθέ μ' εὐτυχοῦντα ταῖσδε ταῖς ὁδοῖς.

l. 555. Oedipus still wears the apparel of a Theban king.

l. 557. δς εἰ. The name is avoided; cp. O. T. 1036 ὥστ' ἀνομάσθης ἐκ τύχης ταύτης δς εἰ.

l. 560. 'That would be a terrible fortune, the mention of which would make me shrink from giving relief.'

l. 563. ὥς τις πλείστ' ἀνὴρ, i. e. καὶ ὡς τις ἀνὴρ πλείστα, sc. ἡθλησεν, 'I have toiled as who hath toiled most,' ut qui maxime. The more usual expression is ὅσα τις.

l. 564. ἐν τῷμῳ κάρῳ, 'in my own person.' For this use of ἐν, cp. Plat. Lach. 187 B ἐν τῷ Καρὶ ὑμῖν ὁ κίνδυνος.

l. 565. ὥσπερ σὺ νῦν. For the nom. cp. Aj 525 ἔχειν σ' ἂν οἴκτον ὡς κἀγώ.

l. 566. μὴ οὐ follows on the implied negative in ὑπεκτραποίμην following the express negative.

l. 568. σοῦ, i. e. 'than you have,' the form of comparison is condensed, as frequently in Greek.

l. 570. παρήκεν, 'hath let pass.' Cp. Eur. Fragg. Bell. 20 πάρες.. ὑπερβῶ κρηναῖα νάπη. δεῖσθαι, the impersonal mode of expression is preferred. Cp. infra l. 1352 νῦν δ' ἀξιώθεις εἶσι.

l. 572. γῆς, gen. of motion from. Cp. O. T. 152 Πυθῶνος ἔβας.

l. 574. διέρχεται, 'goes on its way,' i. e. leaves this subject. Speech is personified and regarded as wandering on from one subject to another. Cp. Eur. Hipp. 77 μέλισσα λειμῶν' ἡρινὸν διέρχεται.

l. 578. κρείσσον'. For this sense of the word, cp. Aesch. Cho. 372 ταῦτα μὲν ᾧ παῖ κρείσσονα χρύσου. 'The advantages to be derived from it are better than a beautiful shape could give.'

l. 580. For the dat. of time, cp. Phil. 715 δεκέτει χρόνῳ, ibid. 721 πλήθει πολλῶν μηνῶν, with O. T. 108.

l. 581. ἡ σὴ προσφορά, 'thy addition,' i. e. the advantage which you bring.

l. 583. τὰ δ' ἐν μέσῳ, cp. supra ll. 290, 1 τὰ δὲ | μεταξὺ τούτου. The accusative is irregular but due to ποιεῖ.

l. 585. 'For the one (*κείνα* = *τὰ ἐν μέσῳ*) is conveyed in the other (*ἐνταῦθα* = *ἐν τοῖς τὰ λοιπῶν*).'

l. 586. *ἐν βραχεί*. Cp. El. 672 *ἐν βραχεί ξυνθείς λέγω*, 'the boon you ask is briefly worded.'

l. 587. *ἀγών*, = the struggle necessary to protect the favour when granted.

l. 588. 'Do you mean the contest between your sons, or some conflict in which I am concerned?'

l. 589. *κομίζειν*. The subject is Athens generally. *ἀναγκάζουσι*, for this use of the present to denote a certain future, cp. Aesch. Pr. V. 513 *ὅδε δεσμὰ φυγγάνω*, ib. 525 *δεσμοὺς .. ἐκφυγγάνω*.

l. 590. The reading of this line is doubtful. With *εἰ θέλοντ' ἄν γ'*, supply *βούλονται κομίζειν*, 'if they intend to fetch you in the event of your being willing to go.' An emendation is *θέλοντάς γ'*, which must be taken after *φεύγειν*.

l. 594. *ἀνευ γνώμης*, 'without deliberate judgment.'

l. 596. *γένους*, 'of your birth,' rather than 'of your race.'

l. 598. 'What is your more than human misery?' For *νοσεῖν* in this sense, cp. O. T. 1061 *ἅλις νοσοῦσ' ἐγώ*. Oedipus was at all times *λατρεύων τοῖς ὑπερτάτοις βροτῶν μόχοις*, supra l. 105, so that any addition to his misery would be superhuman.

l. 601. Cp. supra l. 407.

l. 602. 'What could induce them to have you brought on the condition that you should live apart?' For *ὥστε* in this sense, cp. supra

l. 45. For the middle voice of *πεμψάλατο*, cp. O. T. 434 *σχολῇ γ' ἂν οἴκου τοὺς ἔμοις ἐστειλάμην*.

l. 605. *ἀνάγκη*, 'it is their fate.' *πληγῆναι*, 'to be overthrown.'

l. 606. *τάμὰ κάκεινόν*. For the omission of the article with the second word, cp. El. 991 *καὶ τῷ κλύοντι καὶ λέγοντι σύμμαχος*.

l. 609. *συχγεῖ*, 'obliterates.' Cp. Hdt. 4. 127 *συχγεῖν τοὺς πατρῶους τάφους*. *παγκρατῆς*, = *πάντα κρατῶν*, 'all-subduing time.' Cp. Aj. 675 *ὁ παγκρατῆς ἕκνος*. For the sentiment, cp. Aj. 645 foll.

ll. 612, 13. 'And ever varying is the breath of friend to friend, and city to city.' The metaphor in *πνεῦμα* is tolerably frequent in the tragedies, Aesch. Ag. 1206 *πνέων χάριν*, Cho. 34 *κότον πνέων*, Ant. 922, 30 *ἔτι τῶν αὐτῶν ἀνέμων αἶται | ψυχῆς ριπαὶ τήνδε γ' ἔχουσιν*.

l. 613. *βέβηκεν*, 'continues,' almost = *ἔστιν*. For this use of *βέβηκα* to express a definite state or condition, cp. infra l. 1684 *νῶν δ' ὁλεθρία νῦξ ἐπ' ὁμασιν βέβακε*, Aesch. Ag. 36 *βοῦς ἐπὶ γλώσση μέγας βέβηκε*, also infra l. 1052.

l. 616. *εἰ*, = *καί*, 'although.' Ant. 551 *εἰ γέλωτ' ἐν σοὶ γελῶ*.

l. 617. *τὸ πρὸς σέ* is epexegetic of the impersonal subject of *εὐημερεῖ*.

'It is fair weather in her relation to you.' The metaphor of *πνεῦμα* is continued in *εὐημερεῖ*.

l. 618. 'Time in his onward course is the parent of countless nights and days.' For *μυρίος*, cp. supra l. 397. For the form of the sentence, cp. El. 1364-6.

l. 620. *ἐκ σμικροῦ λόγου*, 'out of a small occasion.' Cp. El. 415, 16 *πολλά τοι σμικροὶ λόγοι | ἔσφηλαν ἦδη καὶ κατάρβωσαν βροτούς*.

l. 623. Cp. Aesch. Eum. 19 *Διὶς προφήτης δ' ἐστὶ Λοξίας πατρός*.

l. 629. *πιστόν* is a part of the predicate, 'only keeping thine own part faithful,'—or perhaps 'keeping thine own good faith.'

l. 630. *ἐφαίνετο*, is subjective middle, 'declared himself ready to perform.' Cp. Aj. 1376, *γὰρ τὰπὸ τοῦδ' ἀγγέλλομαι .. εἶναι φίλος*.

l. 633. *ἡ δορύξεως ἑστία*, 'the hearth of warlike friendship,' = defensive alliance. The article is used to denote a general notion.

l. 637. *ἐμπαλιν*, 'on the contrary.'

l. 638. *σέ*, = the leader of the Chorus.

l. 640. The apodosis of the second clause passes away into a general apodosis which suits both clauses. *τούτων .. κρίναντι χρῆσθαι*, 'to make choice between these two alternatives and use the one so chosen.' Cp. O. T. 640 *δράσαι .. δυοῖν ἀποκρίνας κακοῖν*. With *χρῆσθαι* supply *τῷ ἐτέρῳ*.

l. 641. *τῇδε*, sc. *ἣ ἂν σὺ κρίνης*. Cp. El. 1301, 2 *ᾧδ' ὅπως καὶ σοὶ φίλον | καὶ τοῦμόν ἐσται τῇδ'*.

l. 647. *ἂν λέγοις*, = *δοκεῖς λέγειν*. *τῆς συνουσίας* is a genitive of relation.

l. 648. *τελοῦντι* agrees with *σοί*, and *μοι* is a dative of reference. 'If your words abide in you and you make them good to me.' Cp. O. T. 863 *εἰ μοι ξυνείη φέρουντι μοῖρα τὰν εὐσεπτον ἀγνείαν λόγων*, κ. τ. λ.

l. 651. 'You would carry away (cp. l. 6) nothing more (by putting me on my oath) than by my word.'

l. 654. *δρα με λείπων*, 'beware in leaving me.'

l. 659. *θυμῷ*, 'under the influence of passion.'

l. 660. *αὐτοῦ*, 'in its own possession.' For the genitive as predicate, cp. O. T. 917 *ἄλλ' ἐστὶ τοῦ λέγοντος ἦν φόβους λέγῃ*. The usual expression is *ἐν αὐτῷ γενέσθαι*.

l. 661. *κείνοις* must be repeated with *φανήσεται*. The primary construction is *κείνοις ἐπερρώσθη*.

l. 662. *τῆς σῆς ἀγωγῆς*, gen. of respect. Cp. supra l. 355.

l. 664. *ἄνευ τῆς ἐμῆς*. Notice the violation of the rule of the 'cretic' ending. To avoid this others read *κάνευγε τῆς ἐμῆς ἐγώ*. But cp. supra l. 505 *τοῦκείθεν ἄλσους, ᾧ ξένη, τοῦδ' ἦν δέ του*.

ll. 668 foll. The Greeks seldom indulge in descriptive poetry. But Colonus was the birthplace of Sophocles, and it is also a pathetic touch

in the closing scene of the life of the 'world-wearied' Oedipus, that he should pass away in such a beautiful spot.

1. 668. εὐπποῦν τᾶσδε χώρας is attributive to τὰ κράτιστα γᾶς ἔπαυλα. Cp. supra l. 45 ἔδρας γῆς τῆσδ'. 'Stranger, thou hast reached the goodliest dwelling-place on earth, in this land of gallant steeds.' The abodes of this land of steeds, to which thou art come, are the goodliest on earth (κράτιστα γᾶς).

1. 670. τὸν ἀργῆτα Κολωνόν. The acc. is in apposition to ἔπαυλα.

1. 672. θαμίζουσα, 'haunting,' cp. Il. 18. 386 πάρος γε μὲν οὔτι θαμίζεις. Perhaps there is an allusion to πυκνόπτεροι, supra l. 17.

1. 673. χλωραῖς ὑπὸ βάσσαις, 'down in the green glades.' For ὑπὸ with dat. cp. Ant. 336, 7 περιβρυχίοισιν | περὶν ὑπ' οἴδμασιν.

1. 674. ἀνέχουσα, 'remaining constant to.' Cp. Aj. 212 λέχος δουρι-άλωτον στέρφας ἀνέχει. οἰνῶπ' refers to the purple and shining surface of the ivy leaf.

1. 675. θεοῦ. Probably Dionysus is meant, who is suggested by the ivy, and who presided over woody places.

1. 676. μυριόκαρπον. The epithet has reference to the berries of the ivy, laurel, olive, etc., cp. supra l. 17. Cp. O. T. 83 παγκάρπου δάφνης.

1. 680. The Nymphs of Nysa are meant, who, according to a legend, were the nurses of the infant Bacchus. ἀμφιπολῶν, 'dancing round;' the word expresses the confusion of the Bacchanalian rout,—'so many and so many, and such glee.'

ll. 681 foll. 'And day by day, continually, beneath the dews of heaven, bloom the lovely clusters of the narcissus, crown in olden time of the great goddesses; blooms too the crocus golden-rayed.'

1. 684. The goddesses are Demeter and Persephone.

1. 687. Κηφισοῦ νομάδες ρεῖθρων, 'feeding the streams of Cephissus.'

1. 688. 'But ever, each new day, with quickening power, he brings his stainless waters over the bosom of the earth.' ἐπ' ἡματι, 'on each day,' like κατ' ἡμωρ, cp. Heracl. Frag. ἥλιος νέος ἐφ' ἡμερῇ.

1. 691. στερνούχου χθονός. Cp. Romeo and Juliet, 2. 3, 'And from her womb children of divers kind | We sucking on her natural bosom find.'

1. 692. νν, 'the region.'

1. 694. The gen. γᾶς Ἀσίας is partitive and to be taken with ἔπακούω. 'And there is (here) a thing the like of which I cannot hear of as belonging to the Asian land, nor springing in the great Dorian island of Pelops, a plant inviolate, self-created,' etc. The epithet 'Dorian,' as applied to Peloponnesus, is, of course, an anachronism. But this would only be felt by a few λόγιοι.

1. 698. ἀχείρωτον perhaps means 'unravaged,' though others take it

= ἀχειρούργητον, or it may contain both meanings, = not violated by the touch of man.

l. 701. παιδοτρόφου, 'child-nourishing.'

l. 702. 'Which no commander, young or old...' For the omission of the first οὔτε, cp. Phil. 771 ἐκόντα μὴτ' ἄκοντα. For γήρῃ, = 'in the time of old age,' cp. O. T. 172 οὔτε τόκοισιν .. ἀνέχουσι γυναῖκες. There is possibly an allusion in these lines to the invasion of Xerxes.

l. 704. σημαίνων, = 'having command.' Cp. Hom. Il. 16. 172.

l. 705. Μορίον Διός, i. e. Zeus the protector of the sacred olives in the Academy.

l. 707. ματρωδῶλαι τᾷδε, 'this city which has borne me.' The dat. follows on αἶνον ἔχω, to which εἰπεῖν is added in epexegetis.

l. 711. The adjectives agree with αὐτήν = ματρόπολιν, which must be supplied after εἰπεῖν. εὐθάλασσον would not suit αὐχημα.

l. 712. For the position of the words, cp. Aesch. Pr. V. 3 Ἥφαιστε, σοὶ δὲ χρὴ μέλειν ἐπιστόλας.

l. 714. ἱπποῖσι with κτίσας.

ll. 716-19. These lines expand the idea of εὐθάλασσον. Join ἐκπαγλα θρώσκει. παραπτομένα, a syncopated form for παραπετομένα, cp. πτέσθαι in O. T. 17.

l. 718. ἑκατομύδων. ἑκατον is used merely to give the idea of multitude, cp. ἑκατογκάρμος, ἑκατόγχειρος. The first part of the epithet is most important.

l. 721. σοί, sc. πάρεστι, cp. Phil. 1165, 6 ἀλλὰ γνῶθ', εὖ γνῶθ', ὅτι σοὶ | κῆρα τάνδ' ἀποφεύγειν. φαίνειν is causative, 'make them shine,' i. e. 'show their truth.' Cp. Tr. 239 εὐκταῖα φαίνων.

l. 724. ἡμῖν, cp. supra l. 81 ἦ βέβηκεν ἡμῖν ὁ ξένος;

l. 725. τέρμα τῆς σωτηρίας, 'the safety that is to end my wanderings.'

l. 726. πάρεσται, sc. σωτηρία.

l. 729. ὀμμάτων φόβον are to be taken together, 'fear that shows itself in your eyes,' unless ὀμμάτων be regarded as a genitive of place, or of the part affected, with εὐληφότας.

l. 731. ὅν, i. e. ἐμέ, understood from τῆς ἐμῆς ἐπεισόδου.

l. 734. εἰ τιν' Ἑλλάδος. For the attraction, cp. Aj. 488 εἴπερ τινὸς σθένοντος ἐν πλούτῳ Φρυγῶν.

l. 738. ἡκέ μοι γένει, 'kindred makes it incumbent on me.' ἡκε, = προσῆκε.

l. 739. εἰς πλείστον πόλει, 'more than any one else in the city.' Lit. 'to the greatest amount of all that are in the city.'

l. 742. δικαίως, cp. Aj. 1109, 10 τόνδε .. εἰς ταφὰς ἐγὼ | θήσω δικαίως. τῶν: the article as a demonstrative is generally accompanied in Sophocles by γάρ or δέ. Cp. Tr. 135 τῷ δ' ἐπέρχεται.

l. 743. πλείστον .. κάκιστος, cp. Phil. 631, 2 τῆς πλείστον ἐχθίστης ἐμοὶ | κλύοιμ' ἐχίδνης.

l. 746. ἐπὶ, 'leaning on.' The expression is analogous to ὀρμεῖν, ὀρμεον .. ἐπ' ἀγκυρέαν, Hdt. 7. 188.

l. 752. τοῦπιόντος, cp. O. T. 393. 4 τό γ' αἰνιγμ' οὐχὶ τοῦπιόντος ἦν | ἀνδρὸς διειπεῖν.

l. 753. ἀρα, = ἀρ' οὐ, but even more emphatic.

l. 754. ὤνειδισ'. The nom. is ἐγώ. Creon professes to be horror-struck at his own words, which he proceeds to excuse in the following lines.

l. 757. θελήσας, 'consenting.' Cp. O. T. 649 πιθοῦ θελήσας.

l. 759. ἡ δ' οἴκοι, sc. πόλις.

l. 760. σέβουσ' ἄν. The passive occurs here only. It helps to soften the admonition σκληρὰ μαλθακῶς λέγων. Cp. O. T. 289 θαυμάζεται.

l. 761. φέρων ἄν. The ἄν refers to a suppressed condition, 'if occasion required.'

l. 762. 'A subtle fabrication of a just plea.'

l. 764. ἐν οἷς, = ἐν τούτοις ἐν οἷς. 'In that particular in which,' i. e. in his relation to Thebes and his sons.

l. 768. μεστὸς ἦν θυμούμενος, 'I was sated with my rage.'

l. 770. ἐξέωθεις, 'you were for casting me forth.'

l. 771. τὸ συγγενὲς τοῦτ', 'this kinship of which you speak.' For τὸ συγγενές, cp. Aesch. Pr. V. 39 τὸ συγγενές τοι δεινόν.

l. 775. τίς αὕτη τέρψις; 'What pleasure is this?' cp. Thuc. 3. 12 τίς οὖν αὕτη ἡ φιλία ἡ ἐλευθερία πιστή; Another reading is τσαύτη.

l. 776. ὥσπερ .. εἰ, = 'as if for instance.'

l. 780. The emphasis is on ματαίου, 'empty would be the satisfaction you would obtain, would it not?'

ll. 785, 6. 'And that your city may retire from the land of these men without harm.' τῶνδ' must be joined with χθονός. ἀπαλλαχθῆ means 'to be rid of,' and 'to finish a contest with.' Cp. the active use of the word in Ant. 596.

l. 787. Join ἐκεῖ χώρας. Cp. Phil. 899 ἀλλ' ἐνθάδ' ἤδη τοῦδε τοῦ πάθους κυρῶ.

l. 790. ἐνθανεῖν μόνον. These words are epexegetic of λαχεῖν τοσοῦτον, not of τοσοῦτον only. Their sole inheritance in the land is death in it. There is no mention of burial: for burial in a fatherland would be a consolation in death rather than otherwise.

ll. 794, 5. ὑπόβλητον, 'suborned,' cp. Aj. 188 ὑποβαλλόμενοι κλέπτουσι μύθους. Notice the play on sound in στόμα and στόμῳσιν. στόμῳσιν, = 'sharpening.'

l. 797. ταῦτα refers to ἐν δὲ τῷ λέγειν, κ. τ. λ.

l. 799. εἰ τερποίμεθα, 'if we are pleased withal.'

l. 800 foll. 'Do you think that I miss the mark in dealing with your interests, rather than you in dealing with your own in this present conversation?'

1. 802. μήτ' ἐμέ . . μήτε τοῦσδε, i. e. 'if you fail to convince them as you fail to convince me.'

1. 807. ἐξ ἅπαντος, 'in every cause.' Cp. supra l. 761.

1. 809. ὡς δή. The words are significant of irony.

1. 810. 'My words are not seasonable in the judgment of one who has so little sense as you.' This is better than 'I do not speak seasonably in speaking to one so void of understanding.'

1. 812. 'Keep watch like a blockading ship, prescribing where I ought to dwell.'

1. 814. ἦν σ' ἔλω ποτέ. The sentence is broken off. Creon would imply that if he succeeds in taking him, Oedipus will answer at Thebes for his language in reply to his friends, i. e. Eteocles and his party.

1. 816. ἀνευ τῶνδε, i. e. 'without my taking you.'

1. 817. ἀπειλήσας ἔχεις. Note once more the auxiliary verb.

1. 820. οἰμῶζειν τάδε, 'thus to exclaim.' Aesch. Ag. 1074 τί ταῦτ' ἀνατότυνας ἀμφὶ Λοξίου;

1. 821. τήνδε γ', sc. ἔξω.

1. 825. οὐθ' ἂ πρόσθεν εἰργασαι, sc. in taking Ismene.

1. 826. This is addressed to Creon's attendants who suddenly come in sight. For the use of ἀν with the optative to give a command, cp. Tr. 731 σιγᾶν ἂν ἀρμόζοι σε τὸν πλείω λόγον.

1. 830. Creon, as next of kin, is guardian of the children of the outlaw. Cp. O. T. 1448 καὶ γὰρ ὁρθῶς τῶν γε σῶν τελεῖς ὑπερ.

1. 832. For the use of the masc. gender, cp. infra ll. 1016, 17, O. T. 1472 τοῖν μοι φίλοι. It is confined to the plural and dual when speaking of women, though we find τύχη σωτήρ in Aesch. and Soph.

1. 836. εἰργου, 'hands off.'

1. 840. χαλᾶν, 'to leave go.' σοὶ δ' ἔγωγ', sc. λέγω. These words are spoken to the attendant who has laid hands on Antigone.

1. 842. σθένει, 'by force of arms.' Cp. Eur. Bac. 953, 4 οὐ σθένει νικητέον | γυναικάς.

1. 848. ἐκ τούτων . . σκῆπτρον, 'with these to lean upon.' For ἐκ, = 'by means of,' cp. Phil. 91, 2 οὐ γὰρ ἐξ ἐνὸς ποδὸς | ἡμᾶς τοσοῦσδε πόδες βίαν χειρώσεται.

1. 851. τύραννος, 'of royal blood.' Cp. Eur. Med. 257 τῇ τυράννῳ νόμφῃ, El. 664. Creon was also regent at Thebes.

1. 852. τάδε, = τὸ παρὸν πρᾶγμα.

1. 856. ἐπίσχες αὐτοῦ. Creon turns to depart when he is checked by the Chorus.

ll. 858, 9. 'Then you will quickly place with my city a still heavier pledge.' In a quarrel ῥύσιον is that which is held by one of the parties or a judge till the dispute is determined (cp. Aesch. Ag. 534, 5 ὁφλῶν).

γὰρ ἀρπαγῆς τε καὶ κλοπῆς δίκην | τοῦ βυσίου θ' ἡμαρτε, κ.τ.λ.), so that βύσιον θείναι = καταβολὰς θείναι. πόλει, = ταῖς Θήβαις. Others explain, 'you will impose on your city (Athens) the task of redeeming a greater pledge.' But in Creon's mouth πόλις is always Thebes.

1. 861. ὡς τοῦτο νῦν πεπραγέται, 'knows that this shall certainly be done at once.' Cp. Phil. 812 ὡς οὐ θέμις γ' ἐμούσσι σοῦ μολεῖν ἄτερ.

1. 864. μὴ γάρ. Supply a negative. 'Nay, may these goddesses,' etc. ἔτι must not be taken with the negative, but with τῆσδε, 'this one curse,' or with ἀφωνον, 'prevent me from still uttering.'

1. 866. ψιλὸν ὄμμα, 'unprotected eye.' Oedipus refers to his children, who were now to him in the place of eyes. For a similar extension of ὀφθαλμός, cp. O. T. 987 καὶ μὴν μέγας γ' ὀφθαλμός οἱ πατρὸς τάφοι. βίᾳ is to be joined with ἀποσπάσας οἴχεται.

1. 870. κάμει, ἐμέ is acc. by attraction to σέ.

1. 875. Notice the order of the words, which is inverted for the sake of emphasis.

1. 880. τοῖς τοι δίκαιοις, 'in a just cause:' the dative expresses occasion or circumstance. Cp. supra l. 702 γήρα σημαίνων.

1. 882. The lost words were something like Ζεὺς τοι ξυνίσταω.

1. 885. ἐπεὶ πέραν, κ.τ.λ. 'Since they are passing all bounds.' There is no reason to suppose that the Chorus allude to the passing the boundaries of Attica.

1. 888. ἔσχετε, 'checked me.' Cp. l. 429 οὐκ ἔσχον οὐδ' ἤμυναν.

1. 891. Cp. O. T. 1321-6 ἰά, φίλοις .. οὐ γάρ με λήθειε, ἀλλὰ γινώσκω σαφῶς | καί περ σκοτεινός, τὴν γε σὴν αὐδὴν ὄμοις.

1. 894. οἴχεται .. ἀποσπάσας, cp. supra l. 866 and El. 809, 10 ἀποσπάσας γὰρ τῆς ἐμῆς οἴχει φρενὸς | αἱ μοι μόναι παρήσαν ἐλπίδων ἔτι.

1. 900. ἀπὸ βυτῆρος, 'at full speed.' βυτῆρ which generally means a 'trace,' is here a 'rein.' The preposition is emphatic, 'unchecked by.' δίστομοι .. ὁδοί, 'the two hollow ways,' i. e. each road opens out of a narrow gorge of its own. The two roads are the Eleusinian and the Pythian.

1. 901. συμβάλλουσιν is used absolutely, cp. supra l. 85 ἔκαμψ'.

1. 902. παρελθῶς, i. e. 'pass the place where the roads meet.'

1. 903. ξένω, i. e. Creon.

1. 905. εἰ μὲν δι' ὀργῆς ἦκον, 'if I were mounted to the rage,' cp. Ant. 742 διὰ δίκης ἰών. ἦκον is used of the degree of rage, cp. O. T. 1519 θεοῖς ἐχθιστος ἦκω.

1. 907. 'As he has entered the land with the laws, so with these and nothing else shall he be required.' αὐτός marks the correspondence of the action of Creon and Theseus.

1. 908. ἄλλουσιν follows the construction of τοῦτοιςι. It is not necessary to supply νόμοις.

l. 910. *ἐναργαῖς*, 'clear to sight.' Cp. Tr. 223 *τάδε σοι βλέπων πάρεστ' ἐναργῆ*, El. 878 *ἐναργῶς ὥσπερ εἰσορᾷς ἐμέ*.

l. 914. *κράινουσιν*, used in the Homeric sense of accomplishing, and so = 'determining.' *ἀφείλς .. κύρια*, 'casting off the authorities of this land.' Cp. infra l. 1537 *τὰ θεῖ' ἀφείλς*.

l. 916. *παρίστασαι βία*, 'make subject to you by force.' Cp. Hdt. 3. 45 *εἴπερ αὐτοὶ ἱκανοὶ ἦσαν Πολυκράτεια παραστήσασθαι*. Cp. the game *ἐλευστίδα*.

l. 917. *κένανδρον*, 'without men,' i.e. 'without valour.'

l. 918. *τῷ μηδενί*, cp. O. T. 1019, Ant. 1322.

l. 923. *φωτῶν ἀθλίων ἱκτήρια*, 'poor suppliant mortals.' The periphrasis is pathetic, cp. El. 758 *μέγιστον σῶμα δειλαίας σποδοῦ*.

l. 924. *οὐκουν*. *οὖν* marks the accordance of the rule which Theseus would have observed with the claim which he advances.

l. 927. *ἄν* must be taken with *εἰλικον* no less than *ἦγον*, and also with *ἠπιστάμην*.

l. 929. *ἄξιαν οὐκ οὔσαν*, sc. *αἰσχύνεσθαι*.

l. 933. *τινά* almost transfers the active verb into the passive voice. The important fact is that the maidens be brought: it is immaterial who brings them.

l. 936. = 'I mean what I say.'

l. 937. *ἔν' ἤκεις*, cp. supra l. 273 *ἰκόμην ἔν' ἰκόμην*. Creon is bringing shame on his birth and nurture.

l. 940. *ἄβουλον* refers to ll. 913, 14 *δίκαι' ἀσκοῦσαν εἰσελθὼν πόλιν* | *κάνει νόμον κραινουσιν οὐδέν*.

l. 941. *γινώσκων*, 'feeling sure.' Cp. the use of *ἐπίσταμαι* in Hdt. The distinction of subject and object is sometimes lost in Greek.

l. 942. *αὐτούς*, i.e. 'the citizens,' from *πόλιν*. The accusative in place of the more usual dative is due to the desire to intensify the active force of the verb.

l. 946. 'Marriage of a son.' *τέκνων* is not genitive of the object but attributive, defining the *ἀνόσιτοι γάμοι*.

l. 948. *ἐξηγήθη χθόνιον ὄνθ'*, 'I knew to be established in their land.'

l. 950. *τήνδ' ἐχειρούμην ἄγρην*, 'I laid my hand upon this prey.'

l. 955. Macbeth, 3. 2 'Duncan is in his grave; | After life's fitful fever he sleeps well; | Treason has done his worst; nor steel, nor poison, | Malice domestic, foreign levy, nothing, | Can touch him further.'

l. 957. *ἐρημία*. This is a false pretence.

l. 958. *πράξεις* refers to any personal restraint which might be put upon him.

l. 960. Cp. Creon's language, supra l. 800.

l. 962. *συμφοράς*, = *ἀγῆ*, cp. O. T. 99.

l. 964. θεοῖς γάρ. κ.τ.λ. Cp. Aj. 488 θεοῖς γάρ εὐδ' ἔδοξε νῆαι.

l. 967. ὧν ἔτον. 'in retribution for which,' involuntary crimes being regarded as the punishment of crime.

l. 970. χρηρμοῖσιν .. παιδῶν. The use of the plur. is poetical and gives generality to the supposition.

l. 974. φανείς δύντηνος, 'born to misery.' For this sense of φανείς, cp. infra l. 1225 ἐνεί φανῇ.

l. 977. δὲν = δὴ ὦ, cp. ἡ δὲν. El. 314. The MSS. have νῆν γ' ὦ, but it does not seem possible to retain the γ'.

l. 981. εἰς τόδε .. ἐνέσιον στόμα, 'to this height of impetuosity in speaking.'

l. 982. ἐπύστε, 'she was my mother.'

l. 987. ἄκων ἔγναμα, 'married in ignorance' φθίγγωραί τ' ἔειπον, 'speak against my will.'

l. 990. φόνους is attracted into the relative sentence. ἐν φόνους αὐτῶν.

l. 923. κτείνου, 'were to attempt to kill.' Cp. O. T. 688 for this use of the present tense. So even the aor. Aj. 1127.

l. 997. εἰσέβην, 'I entered' as if going into a trap.

l. 998. οἷς, 'and to this,' i. e. to this argument of mine in assertion of innocence.

l. 1004. κατεστηνται καλῶς, 'established with good institutions.' Cp. Plat. Legg. 623 Α τὴν εἰς Λακεδαιμόνα κατοικίαν .. ἢν ἑμῶν ὁρθῶς ἔφατε κατοικίσθαι καὶ Κρήτην ἐν ἀδελφοῖς νόμοις.

l. 1005. Join ὧδε πολλά.

l. 1008. τὸν ἱκέτην γέροντ' ἐμέ. Cp. O. T. 1153 τὸν γέροντά μ' αἰείσω, Phil. 930.

l. 1011. κατασκήπτω λιταῖς, 'I charge them with prayers.'

l. 1014. δέ opposes the two clauses δ' ξείνος .. αἱ συμφοραί. ἔξαι δ' is opposed to πανάλας. The speech shows the vacillation of the Chorus.

l. 1016. οἱ ἐξηρασμένοι, 'the captured ones,' i. e. 'the maidens and those who are taking them off.'

l. 1018. 'What would you bid me do for the blind man?' ἄμαυρόφωτος is Oedipus. There is a sarcasm in the words, as though Creon were astonished at the firmness of Theseus in behalf of the 'eyeless creature.' Others render, 'What do you command (me, who am) a helpless individual, to do.'

l. 1019. πομπὴν δ' ἐμὲ χωρεῖν, 'that I, however, accompany you.' The infinitive depends on the notion 'my will is,' obtained from προστάσεις.

ll. 1022-4. 'But if men are fleeing with them in their power, we may spare our pains, for there are others urging the pursuit, whom to have escaped out of this land they shall never glory before the gods.'

1. 1024. *χώρας τῆσδε*, gen. of motion from. In Boeotia they would be safe.

1. 1026. *ἡ τύχη*. Fortune is regarded as an instrument of Divine justice. *δδλω | τῷ μὴ δικαίω*. The dative is due to the verbal notion in *κτῆματα*.

1. 1029. *ὔβριν .. τόλμης*. The gen. is descriptive. Theseus will not allow Creon to take any one with him when going to the place where the maidens are.

1. 1031. *πιστός* is here active, cp. Aesch. Pr. V. 916, *17 τοῖς πεδαρσίους κτύποις πιστός*.

1. 1035. 'Do these my words now appear as idle to you as all words of mine must have appeared when you contrived this plot?'

1. 1036. Join *μεμπτόν .. ἐμοί*.

1. 1038. *χωρῶν ἀπείλει νῦν*, 'threaten as you please, but go on.'

1. 1039. *πιστωθείς* is here used passively, = 'having received a pledge.' Cp. Hom. Od. 21. 218 *πιστώθητόν τ' ἐνὶ θυμῷ*.

1. 1045. *δαίων ἀνδρῶν .. ἐπιστροφάι*, i. e. *δαίοι ἄνδρες ἐπιστρεφθέντες*: cp. Eur. Alc. 606 *ἀνδρῶν Φεραίων εὐμενῆς παρουσία*.

1. 1048. *Πυθίαις*. The road past the Pythion—a temple of Apollo in a pass of Mount Poecilum.

1. 1049. *λαμπάσις ἀκταῖς*, 'torch-lit cliffs.' The road to Eleusis is meant, and there is an allusion to the torch-lit procession. For the adj. cp. infra l. 1060 *πέτρας νιφάδος*.

1. 1050. *πόντιαι*, sc. *θεαί*.

1. 1051. It is difficult to decide whether *ὦν* refers to *πόντιαι* or to *θνατοῖσιν*. 'Whose golden key holds fast the tongue of their ministers of the race of Eumolpus;' or, 'On whose tongue hath passed the golden key of the ministering Eumolpidae.' The balance is in favour of the first interpretation, (1) because *θνατοῖσιν* ought to be perfectly general like *βροτοῖς*, and (2) because the reason of *προσπόλων* is more apparent when it is referred to *ὦν*. With *κλῆς ἐπὶ γλώσσῃ βίβηκε*, cp. Aesch. Ag. 36, 7 *βοῦς ἐπὶ γλώσσῃ μέγας | βέβηκε*. It is a figurative expression for an obligatory silence.

1. 1055. *διστόλους*, 'with double escort.' The word recalls the two bands of Thebans who carried off Ismene and Antigone. *ἀδμήτας*, 'unsullied by capture.' Cp. infra l. 1147 *ἀκραίφνει τῶν κατηπειλημένων*.

1. 1056. *ἀδελφάς*. The maidens are spoken of rather than their captors as being more vividly before the mind. Cp. supra l. 1016 *οἱ μὲν ἐξηρπασμένοι φεύγουσιν*.

1. 1057. *αὐταρκεί.. βοῶ*, 'a rescue sufficient to maintain its own cause;' 'victorious in its own strength.' *βοῶ* is almost = *βοήθεια*, cp. Aesch. Ag. 1349 *κηρύσσειν βοήν*. *ἐμμίξεν* must be taken absolutely, 'join in.'

1. 1059. *ἢ που*, 'or perhaps.' With *τὸν ἐφέσπερον* supply *χώραν*.

l. 1060. *πλώσι* is strictly active, 'they bring near,' i. e. 'they ride up to.' 'Or haply, leaving the pastures of Oea, they draw near the region westward of the snowy rock.'

l. 1065. *ἀλώσεται* is not impersonal, but a nom. (sc. *ὁ πολέμιος*), must be supplied from *φείγοντες*. *προσχώρων*, 'of those who dwell round about.' Cp. supra l. 493, and see l. 897.

l. 1066. There is an anachronism in speaking of the youth of Athens as the sons of Theseus. In a similar figure Virgil speaks of the Aeneidae, *Aen.* i. 565 'Quis genus Aeneadam, quis Trojae nesciat urbem?'

l. 1068. 'The riders are all rushing on, following the head-gear of the horses,' i. e. 'giving their horses the head.' For *κατά*, cp. *κατ' οὔρον, κατά πόδα*.

l. 1070. *ἀμβασις*, abstract collective = *ἀναβάται*, and so followed by *αἱ*.

l. 1076. *τάχ' ἀνδώσειν*, 'that they will quickly restore,' i. e. 'the enemy will.' This meaning of *ἀναδίδωμι* is in accordance with analogy, though an instance exactly parallel has not been found, cp. *ἀνακομίσκειν, ἀναπέμπειν*. Others read *ἐνδώσειν*. But this requires the reading *τῶν.. τλασῶν .. εἰρουσῶν*, unless *ἐνδίδωμι* can be used actively, = 'surrender.'

l. 1079. *τι*, 'a thing,' i. e. 'the thing we desire.'

l. 1082. 'Would that with swift flight, like a strong bird speeding before a storm, I might from a cloud in heaven light upon this conflict, voyaging thither with mine eye.' *αἰθερίας νεφέλας* is abl. gen.

l. 1084. *θεωρήσασα τοῦμόν δμμα*, 'having gone as a spectator with mine eye.' *δμμα* is an accusative of limitation to *θεωρός* contained in *θεωρεῖν*, cp. *βαίνειν πόδα*. The gender of *θεωρήσασα* is determined by *πελειάς*. Another reading is *εωρήσασα*.

l. 1087. *δαμούχους*, plural for sing. Theseus is meant.

l. 1089. *τὸν εὐαγρον.. λόχον*, 'the foray for the fair prize.'

l. 1094. 'I long that they come, both of them, to aid,' etc. *διπλᾶς ἀρωγᾶς* must be taken with *μολεῖν*. With the adj. cp. *O. T.* 163 *τρισσοὶ ἀλεξίμοροι*.

l. 1098. *προσπολουμένας*, 'brought hither by attendants.' A remarkable use of the passive.

l. 1100. *τίς ἂν θεῶν*; i. e. *πῶς ἂν τις θεῶν*; cp. *Aj.* 879 *τίς ἂν δῆτά μοι .. ἄνυοι*;

l. 1105. *βαστάσαι*, 'to hold in my embrace,' cp. *Aesch. Pr. V.* 1019 *πετραία δ' ἀγκάλῃ σε βαστάσει*. The passive voice in *ἐλπισθέν* helps condensation; 'their coming was beyond all hope.'

l. 1106. 'The gift is one we long to give.'

l. 1112. *πλευρὸν ἀμφιδέξιν* must be taken with *ἐρείσατε*, as forming part of the predicate. 'Support me on either side,' i. e. 'press your sides to me on either hand.'

l. 1113. 'And ye shall give me rest from my hapless wandering which

was lonely till your appearance.' Oedipus is perhaps thinking of the time when he wandered alone, before Antigone came to be his companion. In the concentration of tragedy moments are years.

1. 1119. It is better to take *πρὸς τὸ λιπαρὲς* with *μηκύνω λόγον* than with *μὴ θαύμαζε*. The expression then becomes adverbial (cp. Aesch. Ag. 130 *πρὸς τὸ βίαιον*), and not = *πρὸς τὸ ἐμὸν λιπαρὲς τοῦ λόγου*. Cp. Thuc. 2. 53 *ταχείας τὰς ἐπαυρέσεις καὶ πρὸς τὸ τερπνὸν ἡξίου ποιείσθαι*.

1. 1120. *τέκν'* is acc. by the construction *πρὸς τὸ σημαίνονμενον*, cp. O. T. 31, 32 *σε . . ἐζόμεσθ' ἐφέστιοι*.

1. 1124. *ὥς ἐγὼ θέλω*, 'according to my wish.'

1. 1131. *ψαύσω*, sc. *σε*.

1. 1132. *ὧ* refers to the nom. of *θαλήσασμαι*, cp. supra, 1. 86 *Φοίβη τε καὶ μοί . . ὅς μοι*, where, as here, the relative pronoun refers to the former of two subjects. 'How could I, born to misery, in whom is abiding the stain of every evil, wish to touch a noble man?' *ἄνδρός* is emphatic.

1. 1134. *σε*, sc. *φιλήσω*.

1. 1135. 'No, nor will I let thee kiss me.' For the ellipse of the infinitive after *ἔασω*, cp. supra 1. 407 *ἀλλ' οὐκ ἐφ' τοῦμφυλον αἰμά σ', ὦ πάτερ*. With *τοῖς γάρ*, κ. τ. λ., cp. O. T. 1414, 15 *τάμα γὰρ κακὰ | οὐδεὶς οἶός τε πλὴν ἐμοῦ φέρειν βροτῶν*.

1. 1137. *αὐτόθεν*, 'without approaching nearer.'

1. 1138. *ἡμέρα* is used for *time* generally, cp. Aj. 131, 622.

1. 1141. *τοῦμοῦ*. Some general word, e. g. *μέρους*, must be supplied.

1. 1145. *ὧν* may be taken with *οὐδέν* as a partitive gen.

1. 1149. *ἔ γε* refers to *ὅπως . . ᾔρήθη*, 'since you will learn the tale.' Cp. O. T. 5.

1. 1150. *λόγος*. The word is attracted into the case of *ὅς*, and so placed outside all construction as it were. For similar attraction, cp. Tr. 283 *τάσδε δ' ἄσπερ εἰσορᾷς*, Eur. Or. 591 *Ἀπόλλων, ὅς, κ. τ. λ.*

1. 1151. *συμβαλοῦ γνώμην*, cp. Plat. Polit. 298 C *γνώμην συμβαλέσθαι*. The phrase is elliptical. 'Unite your judgment with ours;' 'contribute your judgment.'

1. 1153. *ἄνθρωπον*, 'one who is a man.' Cp. O. T. 977 *τί δ' ἂν φοβοῖτ' ἄνθρωπος*;

1. 1158. *προσπεσόντα πως*, κ. τ. λ. 'Has in some unobserved way taken his seat as a suppliant at the altar of Poseidon.' The people had left the sacrifice, ll. 896 foll.

1. 1159. *ὀρμώμεν*, 'set forth.' Theseus refers to the occasion when he left the altar to come to the aid of Oedipus, *θᾶσσον ἢ καθ' ἡδονὴν ποδῶς* (supra 1. 890).

1. 1160. *τῷ θακμήματι*, 'by his sitting there.'

1. 1162. *οὐκ ὄγκου πλέων*. Cp. infra 1. 1341 *βραχεὶ σὺν ὄγκῳ καὶ χρόνῳ*.

L 1164. 'They say that he asks to come to a conference with thee, and retire safely in regard to his journey hither.' *ἔδοθ' is gen. of respect after the adverb. μολόντ' | αἰτεῖν, for the synaphea, cp. O. T. 332, 333 ταῦτ' | ἄλλως.*

L 1169. *σχῆς οὐπερ εἰ*, 'Stay where you are,' i.e. Don't say anything more.

L 1170. *πράγματος ποίου*; sc. *μὴ δεηθῶ.*

L 1171. *ἀκούων τῶνδ'*, 'when I hear this,' i.e. 'your speech in which you mention Argos.' *ὁ προστάτης*, 'the suppliant,' a sense only found here, and in L 1278. It means a suppliant at an altar: one who stands before the God.

L 1172. 'Whom I am likely to find fault with.' Cp. Thuc. 3. 84 *δοσα... δράσειαν.*

L 1174. *ἀνδρῶν* with *ἄλγιστ'*, cp. supra L 105 *μόχθοις λατρεύων τοῖς ὑπερτάτοις βροτῶν.*

L 1177. 'This voice hath come to be most hateful to his father,' = 'I have come to hate the sound of his voice.' For *ἦκε*, cp. supra L 548.

L 1179. *εἰ* is probably interrogative, and is further explained by *μή*, both particles following on *οκόπει*.

L 1180. *τοῦ θεοῦ* with *πρόνοι*.

L 1182. *τὸν ἄνδρ' .. τόνδε*, 'this man,' i.e. Theseus. *ἔ* *βούλεται* is objective after *παρασχεῖν*.

L 1185. *παρασπάσει*. The nom. is Polynices. An acc. of respect must be supplied after the verb, to which *ἔ* refers as an antecedent.

L 1187. *τά τοι .. μὴνύεται*. In periods of awakening thought the appeal to generalities (which have now become commonplaces), gives a support and sanction to special assertions. Compare our use of quotations.

L 1192. *ἀλλ' αὐτόν*, supply *δέχου*. The sentence is broken off, to be resumed in a different shape in L 1201. 'Receive him as we wish.' The conjectures *ἀλλ' ἔασον*, *ἀλλ' ἔα νιν*, are not only without authority, but introduce an awkward synizesis.

L 1194. 'They have this nature (*δξεῖαν*) charmed out of them by the charm of the voice of friends.' Cp. Aesch. Pr. V. 362 *ἐξεβροντήθη σθένης*.

L 1200. *ἀδέρκετων*, an instance of the proleptic use of the adjective. The eyes are not *ἀδέρκετα* till the action of *τηγνόμενος* is complete. Cp. supra L 1089 *τὸν εὐαγρον λόχον*.

L 1201. *λιπαρεῖν, κ.τ.λ.*, 'it is unbecoming for those who make a just request to (have to) be importunate,' or, 'it is not well to persevere against a just entreaty.' If the former is right there is a change of subject, and the dative, though in construction with the nearest word, is equivalent to an accusative before the infinitive.

L 1203. *οὐκ ἐπιστασθαί*. The *οὐκ* seems due to the attraction of *οὐ* (L 1201), and to the reference to the actual circumstances.

l. 1204. 'Your words overcome me in a reluctant sweetness.' ἡδονήν is cognate acc. with νικάτε.

l. 1207. τῆς ἐμῆς ψυχῆς, 'my living person,' = me. Cp. Phil. 54, 5, Ant. 1069.

l. 1211. τοῦ μετρίου παρείς. The acc. would be more regular. But cp. Plat. Phaedr. 235 E παρέντα τοῦ .. ἐγκωμάζειν. 'Leaving his hold of the moderate portion.'

l. 1212. ζῶειν is added in explanation to χρήζεα. φυλάσσω, cp. Il. 16. 30 χόλον δν σὺ φυλάσσεις, O. T. 382 φθόνος φυλάσσεται.

l. 1215. κατέθεντο, 'lays down from its store;' κατέθεντο is a subjective middle like παρέχομαι. 'Length of days contributes much that is akin to sorrow.' Cp. Dem. De Cor. 306 (235).

ll. 1219, 20. ὅταν .. τοῦ θέλοντος. Hermann translates, 'Si quis in id, quod in cupiendo nimium est, incidit;' i. e. 'Si quis modum in cupiendo excedit.' But the sense required is rather, 'when one (in living) has passed the bound of desire;' i. e. 'when he has outlived the desire of life.'

l. 1220. ὁ δ' ἐπικούρος, κ. τ. λ. 'There is an ally to close all impartially, death who comes at last.' The article as in El. 601 ὁ δ' ἄλλος ἔξω.

l. 1221. 'Αἶδος μοῖρ', cp. θανάτου μοῖρα, Aesch. Pers. 917. ἀναπέφνη, 'has revealed itself.'

l. 1225. τὸν ἅπαντα νικᾷ λόγον, 'is best over all the computation.' λόγον is acc. of the sphere of conquest. ἐπεὶ φανῇ, sc. ἂν τις. Cp. Ant. 1025 ἐπεὶ δ' ἀμάρτη. For the meaning of φανῇ, cp. supra l. 974.

l. 1226. κείθεν ὄθεν, by attraction for κείσε ὄθεν. πολὺ must be taken with δεύτερον, 'is next best by far.' ὡς τάχιστα with βῆναι.

l. 1230. 'When once youth is there with her idle follies;' the words take up ὡς τάχιστα. If any one has journeyed into life, it is better for him to return upon his steps in extreme infancy, before he learns τὸ χαίρειν καὶ τὸ λυπεῖσθαι, Aj. 555.

l. 1231. τίς πλάγχθη πολύμοχθος ἔξω is generally translated, 'What toil-worn man wanders from the way of toil?' supplying ἀνὴρ. But it is also possible to supply κάματος from the next clause, and translate, 'What troublous woe avoids the life?' This prevents the inversion of the subject ἀνὴρ .. κάματος, which is necessary in the former interpretation. Such an inversion is, however, not impossible, and ἔξω may be completed from the preceding words—with ἄτης suggested by ἀφροσύνας.

l. 1234. φόνου, κ. τ. λ. To these nominatives we must supply a verb ἐνεῖσι from ἐνι.

ll. 1235, 6. ἐπιέλογχε πύματον, 'hath gained by lot the last place of all.' πύματον agrees with γῆρας, but is part of the predicate. Contrast this view of old age with Macbeth 5. 3: 'And that which should

accompany old age | As honour, love, obedience, troops of friends | I may not look to have.' And compare As You Like It, I. I, 'unregarded age, in corners thrown.'

l. 1241. κλονείται. The simile is given in the passive construction and repeated, as it were, in the active κλονέουσιν. Thus attention is drawn not only to the wave-beaten shore, but to the waves which beat it. The same verb (κλονείται) serves for both the main and the relative sentence, τλάμων ὅδε (κλονείται).. ὥς τις ἀκτὴ .. κλονείται, and hence the construction becomes confused.

ll. 1245 foll. These lines are an extension of παντόθεν, and δει ξυνοῦσαι.

l. 1248. There is a doubt as to the meaning of ριπᾶν. Some compare El. 106 παμφεγγεῖς ἄστρων ριπᾶς, and translate, 'the twinkling fires of night.' Hermann says, 'De ventis, quos noctis maxime auribus percipimus, intelligenda vox ριπᾶν.' 'Tis sweet to listen, as the night-winds creep | From leaf to leaf' (Byron). 'The night-winds come and go across the meadow-grass' (Tennyson).

l. 1250. ἀνδρῶν γε μούνοις. These words are a parenthesis in which Antigone expresses her recognition of Polynices. Cp. supra l. 321 μόνη τόδ' ἐστὶ δῆλον Ἰσμήνης κῆρα.

l. 1251. ὧδε takes up ὅδε in l. 1249.

ll. 1252, 3. κατείχομεν | γνώμη, 'had in our minds.'

l. 1255. ὄρων is added with reference to τὰ τοῦδ'.

l. 1258. τῆς. Notice the Homeric use of the article as a relative. This is not uncommon in Sophocles, where a vowel precedes.

l. 1260. ὀμματσοστερεῖ. The compound is passive here, not active as ἡλιοστερής, supra l. 313.

l. 1261. ἔσσεται. Cp. the Homeric expression, ἀμφὶ δὲ χαίται | ὦμοις ἀίσσονται, Il. 6. 509, 10.

l. 1263. ἀδελφά. For the metaphorical sense, cp. Ant. 192 ἀδελφὰ τῶνδε κηρύξας ἔχω. The word φορεῖ implies that Oedipus carried a wallet or scrip.

ll. 1265, 6. 'I declare that thy condition proves me to be the basest of men. Ask not others of my guilt.' ἦκαιν is used in the same metaphorical sense as in O. T. 1519 ἀλλὰ θεοῖς ἐχθιστος ἦμαι, cp. supra l. 1177. The dative (τροφαῖς) gives the reason, cp. supra l. 387.

l. 1270. The meaning is, 'We cannot add to the evils of the past, so great are they (cp. ll. 1265, 6), but we may remedy them in part.'

l. 1273. ἀτιμάσαι, cp. supra l. 51, O. T. 789. ἀ is acc. in apposition to the action of the verb.

l. 1277. δυσπρόσοιστον = χαλεπὸν προσφέρεσθαι. ἀπροσήγορον has a reciprocal sense, 'neither addressing another, nor allowing address.'

l. 1278. ἀτιμον, see note on l. 1273.

l. 1282. ἡ δυσχεράναντ', ἥ, κ. τ. λ. The participles have a causative sense of 'awakening impatience or pity,' which is perhaps partly due to the active *τέρψαντα* immediately preceding.

l. 1286. ἐνθεν, 'from whose altar.' The 'raising up' from a suppliant position at an altar implied protection. Cp. supra ll. 264, 276.

l. 1290. κυρεῖν, 'to be made good,' cp. Tr. 291 νῦν σοὶ τέρψις ἐμφανῆς, κυρεῖ.

l. 1295. φύσει, 'by birth,' cp. Hdt. 7. 134 φύσει γεγονότες εὖ.

l. 1298. The connection is, 'I am inclined of myself to consider your Erinnys as the cause of this, and my opinion is confirmed by what I hear from prophets.'

l. 1300. ταύτῃ, 'in this way.'

l. 1301. Doric Argos must be distinguished from Pelasgic Argos in Thessaly.

l. 1303. Ἀπίας, 'Apis, ut Sicyonii teste Pausania 2. 5, 5, ferebant, rex fuerat Peloponnesi, a quo tota Peloponnesus nomen Apiae terrae recepit.' Hermann. Prof. G. Curtius connects the word with the Latin 'aqua' (cp. ἵππος, 'equus,' πέπω, 'coquo,' etc., and Zend *āpet* = 'aquam'), = 'beyond the sea.' Cp. Μεσσαπία, Apidanus.

l. 1304. καὶ τετίμηται δόρει, 'and are honoured most in war.' The superlative notion is continued from *πρώτοι*.

l. 1306. πανδίκως. There is no reference to the justice of his cause, but to what is due from him as a prince, and rightful possessor of the throne. Cp. Aj. 479, 80 ἀλλ' ἡ καλῶς ζῆν, ἡ καλῶς τεθηγκέναι | τὸν εὐγενῆ χρῆ.

l. 1310. ἐμαυτοῦ, 'for myself.' Cp. Tr. 42 ὠδῖνας αὐτοῦ.

l. 1314. ὁλωνῶν ὁδοῖς, 'in the ways of birds,' i. e. in augury.

ll. 1318, 19. κατασκαφῇ is dat. of the manner, πυρὶ of the instrument.

l. 1320. ὄρνυται, 'rushes on,' cp. Aesch. S. c. T. 545 ἐλθὼν δ' εἴοικεν οὐ καπηλεύσειν μάχην.

l. 1321. 'Called after the manner of his birth from a mother who was long a virgin (χρόνῳ with πρόσθεν).' The genitive is governed by ἐπάνυμος, to which λοχευθείς is added in further explanation.

ll. 1323, 4. τοῦ κακοῦ | πότμου φυτευθείς, 'child of evil destiny,' cp. O. T. 1080 ἐγὼ δ' ἐμαυτὸν παῖδα τῆς τύχης νέμω.

l. 1326. ἀντί, κ. τ. λ., 'by these thy children and thy life,' i. e. as you love them. Cp. El. 537 ἀλλ' ἀντ' ἀδελφοῦ. This use of ἀντί is uncommon.

l. 1328. μῆνιν . . εἰκαθεῖν, 'to yield in your wrath.' The acc. is almost cognate, or rather in apposition to the cognate idea. Cp. supra l. 1204 βαρεῖαν ἡδονὴν νικᾷτε με.

l. 1331. ἐκ χρηστηρίων, sc. ἀποβαλῖνον, 'issuing from oracles.' προσθή, supply ἀλήν, or a similar word.

l. 1333. κρήνῶν . . ὁμογνίων, 'the wells of which our fathers drank.'

l. 1340. *τήμῃ . . φρενί*, 'my purpose,' cp. Ant. 1015 *τῆς σῆς ἐκ φρενός*, ib. 1063 *ὡς μὴ 'μολήσων ἴσθι τὴν ἐμὴν φρένα*.

l. 1341. *δγκος* has much the same significance as the Latin 'moles.' In tragedy it is used in two senses, (1) trouble, difficulty, (2) pride.

l. 1351. *ὀμφῆς*. There is a religious association clinging to the word, cp. supra l. 550 *κατ' ὀμφὴν σὴν*.

l. 1352. *ἀξιωθείς*, 'deemed worthy of a reply.'

l. 1353. *τοῦδ'* is emphatic, 'of him whom you see before you.'

l. 1356. *τὸν αὐτὸς αὐτοῦ*. For the emphatic juxtaposition of the words, cp. supra l. 442 *οἱ τοῦ πατρὸς τῷ πατρί*.

l. 1357. *φορεῖν* is governed by the notion of causation in *ἔθηκας*.

l. 1361. *ὥσπερ ἂν ζῶ*, 'whatever be my life.' Cp. Hom. Od. 17. 586 *οὐκ ἄφρων ὁ ξείνος ὀτίζεται, ὥσπερ ἂν εἴη*. Oedipus alludes to Polynices' mention of his *τροφαί*. Some take *ὡς* for *ζῶς*, which is doubtful.

l. 1363. *ἐκ σέθεν*, = *ἐπὶ σοῦ*.

l. 1371. *ὡς αὐτίκ'*. As in *ὡς ἐτητύμων*, *ὡς παρ' οὐδέν* and similar expressions, the *ὡς* is pleonastic. 'The God regards thee, not indeed immediately as yet.' *οἶδε*, Oedipus speaks as if he saw the battalions. The march of Polynices to Thebes delays his doom, and casts an appalling splendour on his life.

l. 1372. *οὐ γάρ, κ. τ. λ.* 'The town I say. For there is one who shall never call Thebes his city.' Polynices is to die *ἀπολις*. The correction *ἐρείψεις* is not necessary. *τις* is frequently used in threats, e.g. Aj. 1138 *τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινι*.

l. 1378. *καὶ μὴ 'ξαυμάζητον, κ. τ. λ.*, 'and may not think it a light matter that ye have been such sons of a blind father.' *τυφλοῦ, κ. τ. λ.*, is condensed for *τυφλοῦ πατρὸς φύντες ἐγενίσθην τοιῷδε*.

l. 1381. *κρατοῦσι*, sc. the daughters of Oedipus, whose piety and affection condemns the conduct of their brothers.

ll. 1381, 2. Cp. Dem. p. 772. 25 *τὴν ἀπαραίτητον καὶ σεμνὴν Δίκην, ἣν ὁ τὰς ἀγνωστάτας ἡμῖν τελευτὰς καταδείξας Ὀρφεὺς παρὰ τὸν τοῦ Διὸς θρόνον φησὶ καθημένην πάντα τὰ τῶν ἀνθρώπων ἐφορᾶν*.

l. 1385. *γῆς ἐμφυλίου*, 'the land of thy kin.' Cp. O. T. 1406 *αἶμ' ἐμφύλιον*.

l. 1387. *τὸ κοῖλον Ἄργος*, cp. supra l. 378.

l. 1390. *ἀποικίση*, 'remove thee hence to its land.'

l. 1391. *τάσδε δαίμονας*, sc. *τὰς Ἑρινύας*. Ἄρη, cp. O. T. 190.

l. 1397. *ταῖς παρελθούσαις ὁδοῖς*, 'by reason of your journey to Argos and hither.' Cp. supra l. 1265.

l. 1400. The accusative *τέλος* is in apposition with the action of the verb. 'With what an ending to our enterprise have we set forth from Argos!'

l. 1402. *τοιούτον, οἶον, κ. τ. λ.*, is added in further explanation of *οἶον* in l. 1400.

l. 1403. ἀποστρέψαι πάλιν, sc. τὸ στράτευμα. The construction with οἶον is no longer kept in view.

l. 1404. From ἐξίστι it is necessary to supply a word like χρή, on which ὄντα ἀναυδον, κ. τ. λ., depends. Cp. O. T. 816-18.

l. 1405. τοῦδ', is Oedipus. ἔδε when used for the first personal pronoun in Sophocles does not stand alone.

l. 1407. εἰάν. If the reading is sound, the α in this word is long here. Cp. Arist. Vesp. 228.

l. 1410. From θέσθε a verbal notion must be obtained for κἀν κτερέσμασιν, = 'honour me with.'

l. 1412. τοῦδ' ἀνδρός is genitive of origin with κομίζετον, 'obtain from this man.' οἷς, = τούτοις ἄ. αὐτῷ is to be resumed from τοῦδ' ἀνδρός.

l. 1413. τῆς ἐμῆς ὑπουργίας, gen. of cause.

l. 1416. στρέψαι is 1st aor. imper. middle; 'turn thine army.' γε gives additional earnestness to the entreaty.

l. 1418. αἰθίς, 'a second time.' πάλιν, 'on the way back to Thebes.'

l. 1423. τοῦ κασιγνήτου πάρα. παρά with the gen. is an unusual construction to denote the agent in classical Greek, though quite common at a later period. The laughter is more bitter because of the person from whom it comes.

l. 1424. ἐς ὁρθὸν ἐκφέρει, 'proceed to their fixed end.' For the absolute use of ἐκφέρει, cp. Tr. 824 ὅποτε τελεόμηνος ἐκφέρει . . ἄροτος.

l. 1426. χρεῖται, = 'he speaks his wish.'

l. 1429. οὐδ'. The δέ is adversative, Polynices arguing against the suggestion of Antigone. 'But we will not tell.'

l. 1433. ἔσται μέλουσα, *schema Chalcidicum*. δὺςποτμός τε, κ. τ. λ. is added in explanation of the predicate, 'inasmuch as it is made ill-starred,' etc.

l. 1435. εὐδοίῃ supply τὸν βίον. 'May Zeus make the way of life prosperous for you (as opposed to me)'. Cp. Hdt. 6. 73 ὡς τῷ Κλεομένει εὐαδῶθη τὸ ἐς τὸν Δημόρτητον πρῆγμα.

l. 1436. θανόντ' may be for θανόντα, an accusative to the verbal notion in τελεῖτέ μοι, = ὠφελεῖτε. With the change of construction, cp. El. 479 ὑπεστί μοι θράσος ἀδυπνόων κλύουσας ἀρτίως ὀνειράτων, Aesch. Pers. 913, 914, Cho. 410. These, however, are all lyrical passages; and ε of the dative is certainly omitted in Aesch. Pers. 850 παῖδ' ἐμῷ. Perhaps a similar elision should be admitted here, and in El. 456 ζῶντ' ἐπεμβῆναι ποδί, Tr. 675 ἀργῆτ' οἶδς . . πόκφ.

l. 1437. μέθεσθε. The sisters have been clinging to Polynices.

l. 1443. εἰ σου στερηθῶ. For the subj. cp. supra l. 509 οὐδ' εἰ ποῖη τις, O. T. 873.

l. 1444. For φῦναι, cp. Aj. 646, 7 ἅπανθ' ὁ . . χρόνος | φύει τ' ἀπλησφῶν goes with ἀρώμαι, but σφᾶς must be understood with ἀντήσαι.

1. 1446. *πᾶσι* is masc. 'For all may see that ye are,' etc.
1. 1447. *νεόθεν*, 'from a new source,' i.e. from Polynices.
1. 1450. 'Unless it be Fate who is now attaining her end.' The Chorus will not decide whether the curse of Oedipus be uttered in obedience to the will of fate or not. *κιγχάνει* is used absolutely, *τι* forming a kind of cognate acc. which helps the absolute use of the word by making it indefinite. This is frequent in hypothetical sentences.
1. 1454. 'Time is ever watching, watching these things; since at one time he brings evil, and again on the day following, lifts up to prosperity;' i.e. Time ensures the performance of the Divine will which is at one time attended with evil to mankind and at another with good. *ἕτερα*, = *κακά*, is due to the feeling which avoids express mention of misfortune (euphemism). The text is almost certainly corrupt, and the corruption lies in the word *ἐπελ*, which is not required, and seems to occupy the place of a participle, opposite in meaning to *αὔξων*. *ἐριγών* has been conjectured.
1. 1458. *δεῦρο*.. *πόροι*, 'bring in my way.' This use of *πόροι* is near the Homeric, *Il.* 6. 228 *κτείνειν δὲν γε θεὸς γε πόρην*.
1. 1459. *τάξιμα*, 'the intention.'
1. 1461. *πέμψαθ'*, 'send some one,' not 'send for him.'
1. 1462. *ἴδε μάλα*. The word *μάλα* emphasizes the repetition, as frequently. Cp. *Hdt.* 1. 181 *καὶ ἕτερος μάλα ἐπὶ τούτῳ*.
1. 1464. *ἄφατος*, 'unutterable,' implying that it stuns or deprives of the power of speech, cp. *O. T.* 1314 *νέφος*.. *ἐπιπλόμενον ἄφατον*. *ἄκραν φόβον* is not the 'tips of my hair,' but the 'hair which crowns my head.' 'Fear hath crept even to the roots of my hair.'
1. 1466. *ἐπηξα*. The aorist may be used to express the action as past, inasmuch as only a past action can be the subject of reflection; cp. *Aj.* 693 *ἔφριξ' ἔρωτι περιχαρὴς δ' ἀνεπτάμαν*, *Aesch. Cho.* 423 *ἐκοῖσα κομῶν Ἄριον*.
11. 1469, 70. *οὐ γὰρ*.. *ἐμφορὰς*, 'it never goes forth without some issue of calamity.'
1. 1474. *τῷ δὲ τοῦτο συμβαλὼν ἔχεις*; 'By what have you conjectured this?'
1. 1479. *ἰδοῦ*, 'mark,' cp. *Aj.* 870 *ἰδοῦ, δοῦπον αὖ κλύω τινά*. With *ἀμφίσταται*, cp. *Hom. Od.* 1. 352 *ἦτις ἀκονόντεσσι νεωτάτῃ ἀμφεπέληται*, and *Phil.* 1263 *τίς αὖ παρ' ἀντροῖς θόρυβος ἵσταται βοήης*;
1. 1480. *ἴλαως*, sc. *γενού*: cp. *O. T.* 696.
1. 1481. *ἀφεγγές*, 'with dark intent.'
1. 1484. If *ἐναίστου* is masc. the meaning is, 'May I meet with a righteous man, and not suffer with evil company.' Cp. *Aesch. S. c. T.* 599 *ἐν παντὶ πράγει δ' ἐσθ' ὁμιλίας κακῆς | κάκειον οὐδέν*, and the Horatian

sentiment, 'Vetabo qui Cereris sacrum,' etc. Or it may be neuter, 'May I in company with others (σύν) find a righteous lot.'

1. 1485. ἀκερδῇ χάριν μετὰσχομί πως, 'share in some way in his fruitless recompence.'

1. 1488. 'And wherefore would you desire the sane (reliable) condition to remain firm in your mind?'

1. 1490. τυγχάνων, 'when I gained my request,' = ὅτε ἐτύχχανον ἄν ἐβουλόμην.

1. 1491. 'Ho! my son, come on thy way (from Athens), or if thou chancest to be consecrating to Poseidon, god of the sea, the altar of sacrifice with hollow surface that crowns the height, come hither!' ἐπιγύαλος refers to the hollow in the upper surface of the altar, which received the victim's blood.

1. 1496. σε is accusative after χάριν παρασχεῖν. The construction of words πρὸς τὸ σημαινόμενον is common in Sophocles; cp. supra 1. 1436. παθών, = ἀντὶ ἐκείνων ἃ ἐπαθε.

1. 1500. κοινός, = ὁμῶν τε καὶ Οἰδίποδος, Schol.

1. 1501. ἐμφανής may be used etymologically, 'in it could be distinguished the cry of Oedipus.'

1. 1502. μή τις Διὸς κεραυνός; These words are added as if τίς in

1. 1500 were = τίς αἰτία ἐστὶ τοῦ ἡχέσθαι κτύπον;

1. 1503. θεοῦ. The Greeks referred the changes of weather in a vague manner to divine agency.

1. 1506. 'Has brought thee hither for a happy end.' θῆκε is doubtful on account of the omission of the augment. Perhaps τῆσδ' ἔθηκε.

1. 1508. ῥοπή βίου μοι. The dative depends on the verbal notion in ῥοπή, 'it is my life which is verging to the grave.'

1. 1510. κείσαι, 'Art thou resting?' i. e. relying.

1. 1512. Cp. supra ll. 94, 5 σημεία δ' ἤξειν τῶνδ' μοι παρηγγύα | ἡ σεισμὸν, ἡ βροντὴν τιν', ἡ Διὸς σέλας. σημάτων προκειμένων, 'of the appointed signs;' the omission of the article is poetical.

1. 1514. αἱ πολλὰ βρονταί, sc. δηλοῦσιν τάδε. πολλά must be regarded as an adverb attached to the substantive βρονταί. Cp. Phil. 151 ἐπὶ σφ' μάλιστα καιρῷ, Tr. 338 πάντ' ἐπιστήμην.

1. 1515. σπράψαντα. This word does not occur elsewhere in classical Greek. It must be taken in construction with the genitive, 'flashing from the hand.'

1. 1519. κείσεται, 'shall remain in store.' Cp. O. T. χῆ χάρις προσκείσεται.

1. 1525. γειτονῶν, 'neighbouring.' Others read γειτόνων, the gen. pl. depending on δορός, but this is unnecessary with ἐπακτοῦ.

1. 1526. μηδ', cp. infra 1. 1641 μηδ' ἃ μὴ θέμις λείσσειν δικαιοῦν. ἃ μὴ, 'whose nature forbids.' For κινεῖν, cp. supra 1. 624 τάκινητ' ἐπη.

l. 1530. σῶζε, 'remember them and keep them safe from others.' Cp. Aesch. Pr. V. 524, 5 τόνδε γὰρ σῶζων ἐγὼ | δεσμονὺς ἀεικέως καὶ δύας ἐκφυγγάναι.

l. 1531. τῷ προφερτάτῳ, 'the foremost man,' i. e. 'the successor.' The word is general and applies equally to elected magistrates, and to the heirs of royal blood.

l. 1532. ἀεί is almost = 'in turn,' 'in continuation.' The word 'holds a glass which shows us many more.'

l. 1534. ἀπ' ἀνδρῶν. The preposition ἀπό is used instead of ὑπό, owing to the privative notion in ἀδῆρον. The enemies would be kept off as well as their ravages.

l. 1535. κὰν εὖ τις οἴκῃ. These words are probably to be regarded as supplying the object to καθύβρισαν, 'a city, no matter where, may lightly insult even one who dwells circumspectly.' Others take καθύβρισαν as = ἐξύβρισαν. Hermann, 'pleraque civitates, etiam si quis eas bene regat, proclives sunt ad temeritatem.' In this case κατά must mean 'against the rule,' but cp. Ant. 1080 ἐχθραὶ δὲ πᾶσαι συνταράσσονται πόλεις, for the fear of 'foreign levy,' which is more apposite here than that of insurrection, as being more complimentary to Athens.

ll. 1536 foll. These lines have reference to Thebes, which city will invade Attica to her own harm, owing to the impious conduct of the brothers.

l. 1539. 'In such matters we are teaching one who knows.'

l. 1541. ἐντρεπόμεθα is difficult. It may mean 'regard the thunder,' or 'pay regard to one another,' or generally, 'to anything but the act before us.' It is possible that ἐκτρεπόμεθα may be the true reading, 'let us not be turned out of the way.'

l. 1543. ὥσπερ σφῶ πατρί, sc. 'appeared as guides.' The word καινός is not to be repeated.

l. 1548. ἥ τε νερτέρα θεός, = Persephone.

l. 1549. With this address to the sunlight, cp. O. T. 1183 ὦ φῶς, τελευταῖόν σε προσβλέψαιμι νῦν, Aj. 856 foll., Ant. 809. Oedipus refers in a kind of dim memory to the past; cp. Helen's expression in Il. 3. 180 δαῖρ' αὐτ' ἐμὰς ἔσκε κυνώπιος, εἰ ποτ' ἔην γε.

l. 1551. τὸν τελευταῖον βίον. These words are applicable to Oedipus, who passes into another life, without being seen to die; 'his hereafter.' The continuation of conscious existence in the other world is assumed by Sophocles. Cp. Ant. 897 foll.

l. 1554. κἀπ' εὐπραξίᾳ, 'take advantage of your good fortune to remember me.'

l. 1556. τὰν ἀφανῆ θεόν, = Persephone.

l. 1561. ἐπιπόνῳ μῆτι' ἐπὶ βαρυσχεῖ. For the omission of the first μέγε, cp. Aesch. Ag. 532, 3 Πάρις γάρ, οὔτε συντελεῖ πόλις | πεύχεται τὸ

δράμα τοῦ πάθους πλέον. βαρυαχεῖ is probably for βαρυηχεῖ. The Chorus had seen and heard enough to make them dread some confusion of the elements at the death of Oedipus. Cp. infra ll. 1658 foll.

l. 1562. κατανύσαι, 'make his way to,' with πλάκα.

ll. 1565 foll., i.e. πολλὰ μὲν ἂν πρήματα μάταν ἰκνοῖτο, ὁμοῦ δὲ κὰν αὖτοι σε δαίμον δίκαιος ὦν. The Chorus echo Ismene's words, supra l. 394. νῦν γὰρ θεοὶ σ' ὀρθοῦσι, πρόσθε δ' ὥλλυσαν. μάταν is perhaps 'without just cause;' ἰκνουμένων has the sense of the imperfect, 'have been coming.'

l. 1568. ὦ χθόνιαι θεαί. The Erinnyes are probably meant. σῶμα.. θηρὸς, 'and thou huge unconquered beast.'

l. 1569. ὃν φασὶ is repeated in λόγος ἀλὲν ἀνέχει: 'of whom they say that thou hast thy lair in the polished gateway, and thou art ever rumoured to be snarling from thy den, a watcher unsubdued at the threshold of Hades.' ἀνέχει, 'will not let drop the belief that.'

l. 1574. ὦ γὰρ παῖ καὶ Ταρτάρου. In all probability Death is meant. The number of gods specially invoked in the choruses of Sophocles is remarkable, and stands in sharp contrast to the vague use of θεοὺς and δαίμον in the senarii.

l. 1575. ἐν καθαρῷ βῆναι. An oxymoron, cp. Aj. 640 ἐκτὸς ὁμλεῖ: 'to come in a clear space for the stranger,' i.e. to retire before him. Cp. such expressions as πόρρωθεν ἀσπάζεσθαι.

l. 1579. ξυνομωτάτως. This word contains the predicate, 'I should best succeed in brevity by speaking of Oedipus as dead.' This formation of the adverb from the superlative is remarkable.

l. 1581. The clause is extended in the desire to mark the antithesis between μῦθος and ἔργον. & δ' ἦν τὰ πραχθέντ' follows on φράσαι.

l. 1582. With τάργ' supply βραχεία.

l. 1584. τὸν αἰ. The most probable interpretation of these words is that which separates them from βίοντον and supplies χρόνον, so that the expression is = ἐς τὸν αἰ χρόνον, cp. infra l. 1701 ὦ τὸν αἰ κατὰ γὰρ σκότον εἰμένος, El. 1075, Tr. 80.

l. 1585. τύχη, sc. βίοντον λέλοιπε.

l. 1586. κάποθαυμάσαι: καί belongs to the whole sentence, and calls attention to the manner of the death of Oedipus.

l. 1588. ὑψηγῆτος, sc. ὄντος.

l. 1590. τὸν καταρράκτην ὁδόν, 'the precipitous threshold, rooted in earth with foundations of brass.' What is meant is probably the entrance into a deep cleft in the native rock. The χαλκὰ βάθρα (cp. χαλκῶνους), are not a literal staircase, but recal the σιδηρεῖαί τε πύλαι καὶ χαλκῆος οὐδός of Homer.

l. 1593. κρατήρος. Probably a stone bowl is meant, placed at the entrance to one of the cavities in the rock.

l. 1596. 'Midway from which and the Thorician rock, and the hollow pear-tree, and the sarcophagus of stone, he fixed himself, and sat down.' Four points of departure are mentioned in order to mark the place exactly.

l. 1600. προσόψιον, 'full in view.'

l. 1601. ἐπιστολάς, abstract for concrete. 'These commands,' = 'the things thus commanded.' Cp. Aesch. Pr. V. 3.

l. 1603. ἢ νομίζεται, 'as is customary,' i. e. in prospect of death. Cp. Eur. Alc. 158 foll.

l. 1604. δρώντος. An instance of the abstract use of the active participle, cp. supra l. 1220 τοῦ θέλοντος. 'When he was satisfied with all his commands being in operation.' The expression is proleptic.

l. 1606. κτύπησε. Notice the frequent omission of the augment in this speech. Ζεὺς χθόνιος, cp. Hom. Il. 9. 457 Ζεὺς τε καταχθόνιος καὶ ἐπαινή Περγεφόνεια.

l. 1608. οὐδ' ἀνίσταν, 'and ceased not from.'

l. 1611. 'Folding his arms about them,' cp. El. 1226.

l. 1614. τροφήν seems here to be active in meaning, = 'nursing.' Cp. El. 1143-5 οἶμοι τάλαίνα τῆς ἐμῆς πάλαι τροφῆς | ἀναφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ | πόνω γλυκεῖ παρέσχον.

l. 1622. ὠρώρει βοή. The language is Homeric. Il. 18. 498 ἐνθα δὲ νεῖκος | ὠρώρει.

l. 1624. θάψεν. Notice the omission of the augment with a consonant immediately preceding, so that there is no possibility of elision.

l. 1625. With φέβω δέισαντας, cp. Tr. 175, 6 ἐκπηδᾶν ἐμὲ | φόβω .. ταρβοῦσαν.

ll. 1627 foll. Cp. Eur. Alc. 253 Χάρα μ' ἦδη καλεῖ· τί μέλλεις; ἐπείγον, σὺ κατείργεις τάδε.

l. 1632. πίστιν ἀρχαίαν, 'time-honoured pledge,' perhaps no more is meant than the right hand, which has at all times been 'a pledge.' Hermann, quoting Aesch. Ag. 578, explains 'quae firma maneat olim antiqua futura.'

l. 1633. ὑμεῖς τε, παῖδες, τῷδε. These words are διὰ μέσου, and do not affect the remainder of the speech, which is addressed to The-seus only.

l. 1636. οἴκτου, 'without any weak expression of grief.' Aesch. S. c. T. 51 οἴκτος δ' οὕτως ἦν διὰ στόμα.

l. 1642. μηδὲ φωνούντων κλύειν, sc. ἀ μὴ θέμις ἐστὶ κλύειν. For μή, cp. Ant. 546, 7 μὴδ' ἀ μὴ θίγεις | ποιού σσαντῆς, O. T. 289, supra l. 1526.

l. 1646. ἀστακτί. The ι is long here; in supra l. 1251 it is short. The word is = ἀστακτὶ λείβοντες δάκρυα.

l. 1648. στραφέντες, 'returning towards the spot.' ἔξωπαίδομεν, 'we saw as from a distance.'

l. 1649. τὸν ἄνδρα. The sentence is an anacoluthon. The confusion of grammar indicates the crowded impressions in the mind of the messenger. He bethinks himself to explain that the man he saw was no longer Oedipus, who had suddenly vanished.

l. 1653. βαιόν, 'in a little time,' cp. Tr. 335; so of place in Phil. 20 βαυὼν .. ἐνερθεύ.

l. 1655. Olympus in Sophocles has almost lost the association of place, and become an unseen heaven.

l. 1661. ἡ τὸ νεπτέρων, κ. τ. λ. Literally, 'or the painless pedestal of earth, where the dead are, opening kindly.' ἀλύπητον is to be taken intransitively, as an attribute, cp. supra l. 955 θανόντων οὐδὲν ἄλγος ἄπτεται.

l. 1663. σὺν νόσοις ἀλγεινός, 'giving pain in disease.' For σὺν, cp. O. T. 17 οἱ δὲ σὺν γήρᾳ βαρεῖα.

l. 1666. οὐκ ἂν παρέμην, 'I would not care to gain the consent of.' Cp. Plat. Legg. 742 B παρέμενος τοῖς ἀρχοντίας, and Aj. 1039 κείνός τ' ἐκεῖνα στεργέτω κατὰ τὰδε.

l. 1671. οὐ τὸ μὲν, ἄλλο δὲ μή, i. e., 'in every point.' Cp. Aesch. Pers. 802 συμβαίνει γὰρ οὐ τὰ μὲν, τὰ δ' οὐ.

l. 1673. φῖνι, 'for whom,' i. e. Oedipus. This form (= φῖν) is rare.

ll. 1675, 6. 'In the last scene we shall tell of sights and sufferings beyond the reach of thought.' For παροίσομεν, cp. Hdt. 9. 26 καὶ καινὰ καὶ παλαιὰ παραφέροντες ἔργα.

l. 1677. ἔξεστιν μὲν εἰκάσαι, φίλοι. Antigone shrinks from saying that her father is gone, and leaves it to the Chorus to guess.

l. 1678. i. e. ὡς μάλιστ' ἂν λάβοις τὸ βῆναι, εἰ πόθῳ λάβοις, 'as you would above all choose your departure, if you could choose by desire.'

l. 1682. φερόμεναι, 'sweeping him away.'

l. 1684. βέβακε, cp. supra l. 1052.

l. 1685. ἀπίαν, 'distant.' Cp. supra l. 1303. 'In Homer the α is short, Od. 7. 25 τηλόθεν ἐξ ἀπίης γαίης.

l. 1690. πατρὶ ξυνθαυεῖν γεραίφ, 'so as to lie in death with my aged father.'

l. 1693. 'Be not too much incensed at that which brings a blessing from heaven; ye are in no evil way.' The acc. τὸ φέρον is in construction πρὸς τὸ σημαινόμενον with φλέγεσθον. Notice the form of the dual in ἔβητον, cp. l. 1746 ἐλάχετον: in O. T. 1511 we find εἰ μὲν εἰχέτην, which form is probably due to the metre.

l. 1697. 'If this is well, there is such a thing as longing for what is not well.' For ἦν, cp. supra l. 117 τίς ἄρ' ἦν;

l. 1698. τὸ φίλον, 'the dear,' i. e. 'dear in the abstract.' 'What was by no means the true dear, was dear.' Cp. Simon. 37. 13 (Bergk.) εἰ δέ τοι δεινὸν τό γε δεινὸν ἦν. τόν, 'him.' Homeric use of the article.

l. 1701. τὸν δαί, cp. supra l. 1584 'clad for ever in the darkness of the earth beneath.'

l. 1702. γέρον. The soul in Hades was supposed to have the characteristics of the body at the time of death, cp. O. T. 1371. Hence Antigone thinks of her father as still requiring tendance. For a parallel from modern poetry, cp. King John, 3. 4 'But now shall canker-sorrow eat my bud | And chase the native beauty from his cheek, | And he will look as hollow as a ghost, | As dim and meagre as an ague's fit, | And so he'll die; and rising so again | When I shall meet him in the court of heaven | I shall not know him; therefore never, never | Shall I behold my pretty Arthur more.' It may also be said to be a touch of nature that the imagination of the survivor clings to the immediate past.

l. 1707. εὐσκιάστον, cp. supra l. 406.

l. 1713. 'Would that thou hadst not desired to die in a strange land, but hadst died alone as thou wert (ᾧδε) with me.' On the construction, cp. supra ll. 540, 1. The use of μή to express a wish is softened by the resemblance of ἐχρηζες to ἐχρήν σε, as in the former passage by that of ἐπαφέλῃσας to ὠφέλες.

l. 1720. ἔλυσεν τὸ τέλος βίου, = ἔλυσε καὶ ἐτελεύτησε τὸν βίον.

l. 1730. μὴν οὐχ ὄρεῖς; sc. ἀθέμιτον εἶναι, to which the further reason is added that no one knows the place of his burial.

l. 1734. ποῖ, sc. ἐλθοῦσα, cp. supra l. 335 ποῖ νεανίαι πονεῖν;

ll. 1739 foll. 'And already it escaped,' 'What?' 'Your fortune escaped calamity.' 'I know.' 'What further have you in your thoughts?'

l. 1745. i.e. 'it was then beyond my strength but now it quite overwhelms me.'

l. 1751. ἐν οἷς γὰρ .. χρή. 'It is wrong to make lamentation in the case of those together with whom the favour of the gods below is laid up in store.' οἷς is probably masculine. ξυνός for κοινός occurs also in Aj. 180. The neuter pl. must be taken adverbially with ἀπόκειται. Cp. Aj. 577 κοῖν' ἐμοὶ τεθάψεται, Ant. 546.

l. 1755. τίνας .. χρεῖας ἀνύσαι; The gen. depends on the notion of supplication in προσπίτνομεν: 'For what boon that ye may obtain it?'

l. 1762. i.e. 'that no mortal voice should sound over the holy receptacle which is his.'

l. 1764. καλῶς with πράσσοντα, 'carefully performing this.'

l. 1770. ὡγγίους, 'ancient,' 'time-honoured.' The etymology of the word is not known. It occurs first in the name of Calypso's island.

l. 1772. τοῖσιν δμαίμοις, dat. of reference.

l. 1774. πρόσφορα, 'helpful;' πρὸς χάριν, 'pleasing.'

l. 1779. 'For these things surely have found their appointed end.'





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